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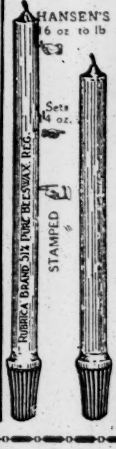

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Revised Manual of the Forty Hours' Devotion

The Sacred Congregation of Rites Issues New Rules Governing Devotion

As this is the time when the Forty Hours' Adoration is held in many churches, it is well to all attention to the fact that on 27 April, 1927, the Sacred Congregation of Rites issued new rules hich are henceforth to govern this beautiful devotion. We have published a revised Manual price 25c.), which embodies all these new regulations. The following comparison between the d and revised Manual may be a help to the Reverend Clergy:

OLD EDITION

Confession and Communion

The Confession may be made and Communion may be ceived on the day before the Exposition begins, or on e morning before the Exposition has actually taken ace. C. S. I., 12 January, 1878.

Masses

The three votive Masses are not permitted:
(a) On Sundays of the first and the second class;
(b) On Feasts of the first and the second class;
(c) During the octaves of Epiphany, Easter and Pentecost.

Orations to be Said

In the solemn votive Mass of the Blessed Sacrament r the Exposition and for the Reposition of the Blessed acrament all commemorations and collects are omitted. . R. C., 18 May, 1883.

On doubles of the first and the second class in all lasses sung at the altar of Exposition the commemor- tion of the Blessed Sacrament is made sub unica con- usione, unless other commemorations are to be made, hen it is made after them.

In all Masses sung or said at other altars on doubles first and second class the commemoration of the lessed Sacrament is omitted.

Mass Pro Pace

The solemn votive Mass pro Pace is sung with the ommemoration of the Blessed Sacrament sub unica con- lusione and without Credo except on Sundays.

The Last Gospel

These three votive Masses have the Gospel of St. John t the end.

REVISED EDITION

Confession and Communion

The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.

Masses

The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: pro re gravi et publica simul causa, as given in the Roman Missal under Additiones et Variationes in Rubricas Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927.

The three votive Masses are not permitted:
(a) Sundays of the first class.
(b) Feasts, double of the first class.
(c) All Souls' Day.
(d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.

Orations to be Said

These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations.

During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.

Mass Pro Pace

In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week day.

The Last Gospel

At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a ferial of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

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NINTH SERIES.—VOL. IX.—(LXXXIX).—AUGUST, 1933.—NO. 2.

SAINT AUGUSTINE'S PHILOSOPHY.

Right Thinking and Right Living.

MUCH has been written in recent years about Saint Augustine. The fifteenth centenary of his death in 1930 was the occasion for renewed interest in the man whose name and genius are linked inseparably with the thought and the teaching of the Church for more than a thousand years. Boyer, Gilson, Philips, Vega[1] have contributed excellent studies which bring Augustine's clear thinking well within the range of modern readers, a survey of the work of forty years and more. I choose here to follow another way. Instead of the result of so many years on varied subjects of controversy, polemics, the dogmatic phrasing of doctrine, pastoral counsels addressed to the people, where Augustine's philosophy can be traced, I prefer a closer study of about four years, the first four years of his life as a convert to the Faith. Where there is question of Platonic or Neo-Platonic influences I choose rather to find where it can be shown that Augustine's thought is drawn from facts recorded in the Fourth Gospel and thoughts expressed in the First Epistle of St. John. I confess that I am convinced, after some years of study, that

[1] *L'Idea de Vérité dans la Philosophie de Saint Augustin*, by Charles Boyer, Paris, Beauchesne, 1921; *Christianisme et Neo-Platonisme dans la Formation de Saint Augustin*, by the same author and publisher, 1920; *L'Introduction à l'Etude de Saint Augustin*, by Etienne Gilson, Paris, Vrin, 1929; *La Raison d'être du Mal d'après Saint Augustin*, by G. Philips in *Museum Lessianum*, 1927; *Saint Augustine—His Philosophy*, translated from the Spanish of Fr. Angel C. Vega, O.S.A., by Fr. Denis J. Kavanagh, O.S.A., Philadelphia, Reilly, 1931.

Augustine's philosophy of these early years was not changed by changing environment and the work of his office as priest and bishop.

The philosophy of Saint Augustine is a familiar phrase. Just what is meant by it will depend of course upon its use and the meaning of the term philosophy. It is common and quite correct to speak of Saint Augustine's philosophy of creation, his philosophy of history, of divine foreknowledge and free will. Philosophy so understood stands for a mental attitude only and for the way in which Augustine handles these particular phases of fact and reality. Our study here will have a wider reach. It will take in Augustine's attitude to the whole circle of objective truth, his way of thinking about God and the world of created things, including, of course, the human soul, the source of our thoughts, with its wonderful powers of mind and will to adapt self and to live in harmony with what it thinks and knows and loves.

First of all, it must be admitted, I believe, that when Augustine came into the Church he brought with him no one of the pre-Christian systems of philosophy. He professed to follow none. In the Catholic Church he found the right way of thinking and a complete philosophy of the meaning of life. The fine thoughts of the old classics, their strength in expression and beauty of form were congenial to him by temperament and by habit of long training. But he found there not even the rough material of a quality to be framed into a system of right thinking and right living. The facts of the Bible and the teaching of the Catholic Church first showed him fit material and a plan.

In the Confessions, reviewing some of the mental difficulties he experienced just prior to his conversion, Augustine tells how he was literally groping in the confusion of pre-Christian systems. Dualistic Manicheism had lost its credit. The promise of the Skeptics and Agnostics of the old schools brought only unrest, a logical contradiction in thought, and in practice, insanity. He had lost heart when he discovered that the old dualistic dreams are unthinkable. He was a disappointed man; but decided that he might find rest, for a time at least, in a noncommital half-measure of theoretic doubt, in the old school of the Skeptics.

This was his state of mind, he says, when he came to Milan, probably during the year 384. At Milan, after nine years of search and disappointment, he found himself again under the influence of Catholic thought and the meaning of the Faith. He began to note, in the words of St. Ambrose, that the Catholic Church after all did not teach the absurdities for which she had been blamed.[2]

Augustine tells repeatedly how hard he found it to grasp the thought of a spirit nature, the idea of a substance that has not the dimensions of tangible, material things. "Cogitare aliquid substantiae nisi tale non poteram quale per hos oculos videri solet. Non te cogitabam, Deus, in figura corporis humani. Ex quo audire potui aliquid de sapientia semper hoc fugi; et gaudebam me hoc, reperisse in fide spiritualis matris nostrae Catholicae tuae; sed quid te aliud cogitarem non occurrebat." [3]

There is nothing in these words to suggest Platonic influence. Augustine is describing difficulties of his experience in thought and habits of mind just prior to his conversion. He found, in the words of Ambrose, new ways of thinking about a spirit substance. For Augustine this meant new work. It was not a rehash from old pre-Christian systems. The facts of the Bible and the meaning of facts in the mind of the living Church opened a new way of thinking where Platonic ideas had failed.[4]

The plan and the subject matter of all that Augustine wrote during the time of his preparation for baptism, and then on to his ordination to the priesthood in 392, are consistently parts of one fixed purpose. The plan is to build up a Christian school of thought.[5] This is expressed by Augustine more than thirty years later in the *General Review,* where he invites his readers to study his earliest written works: "Inveniet enim fortasse quomodo scribendo profecerim quisquis opuscula mea; ordine quo scripta sunt, legerit. Quod ut posset hoc opere quantum potero curabo, ut eumdem ordinem noverit." [5]

[2] Magna spes oborta est: Non docet Catholica Fides quod putabamus et vani accusabamus. *Confess.*, VI, cap. xi.

Saepe in popularibus sermonibus suis dicentem Ambrosium laetus audiebam non dicens quod me offenderet quamvis ea diceret quae utrum vera essent adhuc ignorarem. *Ibid.*, cap. iv.

[3] *Confess.*, Lib. VII, cap. 1.

[4] See *Confessions*, book VII, chapters xi, xx-xxi.

[5] *Retract.*, I, 1.

This clearly is an invitation to examine and test the foundations on which the building of the work of a lifetime rests. Even before his conversion Augustine has described the plan of a circle of friends at Milan to pool their worldly possessions in a common fund and to devote their leisure to the study of philosophy. The plan failed. The failure however was not from default of leisure or of study, but from the side of human frailty which is secured effectively, as experience has taught, only by the counsels of the Gospel in the practice of Christian asceticism.[6]

Seventeen out of the first twenty letters in the correspondence of Augustine are on the subject of right thinking in philosophy. In Augustine's own list of written works, as he reviewed them during the closing years of his life, fifteen books are counted and described which treat of subjects that are now classed under the head of Fundamental Christian Philosophy. The problems are framed into a system and set in easy Socratic form evidently adapted for school use.

In the three books which head Augustine's list—*Contra Academicos*—the student will find a text book of Augustine's method of teaching Logic, Dialectics, Critics, Epistemology. In the two books *De Ordine* are the subjects now generally handled under the head of Metaphysics. In the three books *De Libero Arbitrio* and the little study *De Beata Vita* we find the fundamentals, outlines and arguments of Christian Ethics, the aims and the motives of human acts and activities, the right use and the wrong exercise of free choice in the human will and liberty. In the two books of the *Soliloquia* Augustine has stated the ancient problems and some of the most modern phases of *Experimental Psychology,* questions about the soul, the bond of union between the soul and the material frame of the body, the soul's action upon the outer world through the organs of sense and imagination, the grasp of objective truth by the transcendent power of the spirit mind. These same

[6] "Multi amici agitaveramus animo, et colloquentes ac detestantes turbulentas humanae vitae molestias, pene iam formaveramus remoti a turbis vivere—id otium sic moliti, ut, si quid habere possemus, conferremus in medium, unamque rem familiarem conflaremus ex omnibus, ut per amicitiae sinceritatem non esset aliud huius aliud illius—sed posteaquam coepit cogitari utrum hoc mulierculae sinerent, quas et alii nostrum iam habebant, et nos habere volebamus totum illud placitum, quod bene formabamus, dissiluit in manibus atque confractum et abiectum est." (*Confess.*, VI, 14.)

questions are continued later and further explained in the two studies, *De Immortalitate Animae* and *De Quantitate Animae*. *De Vera Religione* is a study of the principles of Natural Theology leading up to the reasonableness of Faith and the Creed.

I would not presume to say or to think that these studies of Augustine have the completeness or the scholastic finish of the same subjects under the Schoolmen nine hundred years later. The underlying thoughts are the same. The *materia circa quam* has not changed. The aim to grasp facts of life, to make clear and to express objective truth is identical. Arguments and methods will change; but premises and conclusions and the process of reasoning will be found generally interesting and strong and substantially unchanged. The work of the fifteen books cited above is in systematic school form—"Platonic". Theorizing is seldom in evidence. Some may choose to call the style Socratic. I prefer to say that the method is by design didactic. It is generally in conversational form in the way of direct question and answer adapted to the capacity of the student and the learner.[7]

The purpose to build up a system of right thinking for Christians in the fourth century is evident, I believe, in the formal dedications of these early studies. These dedications in the fourth century were not mere, polite formalities to advertise the man, whether patron or client. They were meant to introduce a work to the public. They were the medium normally to bring written works of merit into honorable notice, to reach a wider circle of readers and friends.

The little book *De Beata Vita* is inscribed to Theodore Manlius, a Christian of culture ("docto et Christiano viro"), who was well known to St. Monica,[8] the same probably who later, in 399, was Consul in the Imperial Government. The three books *Contra Academicos* are dedicated to Romanianus, the patron of St. Augustine's school days and later of his university student life in Carthage. Zenobius, who is called

[7] It has been said that Augustine's style is not didactic. I am not concerned here about the meaning of the adjective. But the reader will note that even in the *Soliloquies*, where Augustine reasons and communes with himself, he has said: "Commodissime placuit a meipso interrogatum, mihique respondentem, Deo adjuvante, verum quaerere." (*Soliloquia*, II, 7.)

[8] "Theodorus, quem bene ipsa nosti."—*De Ordine*, I, xi, 31.

"a gifted Christian poet", at Milan is the patron to whom Augustine inscribes the two books *De Ordine*. *De Quantitate Animae* is referred to as a standard in a letter written to Evodius about the year 415. *De Libero Arbitrio* and *De Vera Religione* are named as works of reference in this letter.[9] In a letter written to Paulinus of Nola in the year 396 the books *De Libero Arbitrio* are named as works for study and reference.

The names of the men to whom these little works were inscribed are like an honor roll in the study of philosophy, which comes to us from the fourth century. These little studies and the names of their patrons point to a school of thought in philosophy which is distinctly Christian and, of course, Catholic.

A second point of interest to us in this study is: How does Augustine's work in the fourth century compare in form and structure with the work of the Schoolmen later on, and their heirs in the tradition of Christian thought? There is just one way to answer this question, that is, to go to the text of Augustine, to see there how he handles the subjects which still engage us in our modern text books on Epistemology, Metaphysics, Psychology and the principles of human conduct.

Logically, from the standpoint of the Faith, a study of the old school of the Skeptics had a first claim on Augustine's attention. He had thought once of finding rest in that attitude of an open mind. A new factor had come into his life. Faith, the facts, the history, the meaning of God's revelation were surely as indubitably real as Augustine's thinking-self. Academic trifling with the objective evidences of sense and imagination could not now be admitted into a system of right thinking. The sophistries of Academic Skepticism, however well meaning they may have been, must now be given their place in the history of past systems. They may not now masquerade in the place of reason, sophistry in syllogistic form.

After fifteen hundred years Augustine's method in handling the problems of the old Skeptics and Agnostics is still our

[9] "Si relegas quae tibi iam diu nota sunt . . . quae, te conferente, mecum ac sermocinante conscripsi, sive *De Animae Quantitate* sive *De Libero Arbitrio* invenias unde dissolvas, etiam sine mea opera, dubitationes tuas. . . . Habes etiam librum, *De Vera Religione*." (*Epist. ad Evodium*, CLXII, 2.)

model. His principles in the Epistemology of the fourth century will be found, I believe, strong, fresh, full of life as they were when first used to clear the air. The three books *Contra Academicos* are, so far as I can find, the first endeavor in the history of philosophy, whether Christian or pre-Christian, to discard the junk of the old school of Skeptics.

A few short passages will show how Augustine's method with the Skeptics works: "You say that nothing in philosophy can be known with certainty. In order to spread far and wide what you say, you cite the wranglings and dissensions of the Philosophers. You have taken the stand that these dissensions shall supply your ammunitions against them. 'How,' you ask, 'shall we decide the controversy between Democritus and the earliest physicists about one world or unnumbered worlds?'" Augustine's answer is: "That is not my aim (to choose sides in controversy), if, indeed, any one side in these controverted questions belongs to objective truth. . . . This I hold: Either the physical world is one or it is not one; then: The number is limited or it is not limited. . . . These conditional disjunctive sentences are true. No one can confuse them, by reason of likeness, with the untrue. . . . The sentence is clear. Now it can be given a name — true or untrue. This sentence, I say, therefore, I know. You, who deny not that these [disjunctives] belong to philosophy; you who say that philosophers can be sure of nothing, prove that I do not know the truth of this [conditional, disjunctive sentence]." [10]

The arguments of our text books against the Skeptics have hardly improved in form or strength over the trenchant words of Augustine in the fourth century. We have not changed our logical position as to the absolute truth of conditional disjunctive sentences.

Augustine follows the same line of reasoning in reference to the normal acts of our senses and the evidence of mathematical results. Thus: "I do not say that I perceive this [the object of organic sense], therefore, because I am awake; for you might say that I could have seen the same even if I were dreaming; that, consequently it is very like the unreal. But, if worlds are one world and six worlds, then, whatever

[10] *Contra Academicos*, Lib. III, cap. xi, n. 24.

my state may be [whether sleeping or waking], the thing is evident: and I affirm reasonably that there are seven worlds. I know it. You, then, show me either that this connected sentence or the above disjunctives are untrue, whether by reason of dreaming or raving or errancy of some organ of sense; I then, when I am awakened, will recall these things, and admit that I am defeated." [11]

The two books *De Ordine* were not a part of the plan of works in hand during the early days of retreat at Cassiciacum.[12] They are a digression from the original purpose, and are described as a side issue occasioned by the sound of dropping water from an overflow in the conduits blocked by the falling autumn leaves. This accident in a chain of causes and effects, including the human plan to bring water from its source to the house for domestic use, suggests the thought of order on the higher plane of metaphysics, as seen in the mind's survey and understanding of things.

The method is the same as that which Augustine follows in the other studies of this time. A direct question asks for a definition or a statement of some point under discussion. The answer leads, then, to searching criticism of the terms of the definition or the judgment expressed. The idea, then, is tested by facts in concrete form, as we find them in the world of material things, in the world of human conduct, in God's government of the universe, in the sanctions of divine law according to justice and the changeless standard of right and wrong.

I shall cite just one point in the problem of divine order. It belongs to general metaphysics, the place, *in order,* of moral wrong in God's government of the world of men and angels. The solution is given in the words of Saint Monica . . . " Tum Mater: ' Ego,' inquit, ' non puto nihil potuisse praeter Dei ordinem fieri; quia ipsum malum, quod natum est, nullo modo Dei ordine natum est: sed illa justitia id inordinatum esse non sivit, et in sibi meritum ordinem redegit et compulit." [13] Our

[11] *Ibid.*, n. 25.

[12] The works in hand were: *Contra Academicos, Soliloquia De Beata Vita.*

[13] *De Ordine*, Lib. II, cap. 7, n. 25. " I think," she says, " nothing could have been done outside God's order [the divine plan of all created things]. Because evil itself which did arise [the voluntary perversion of a created will], arose not by an ordinance of God "—It was the wrong choice of a created free

most recent text books will, I think, not improve upon the expression of Saint Monica's thought. She knows how to think, and she knows how to say what she means.

A thoughtful reading of Augustine's four studies on the soul,[14] all written during the first eighteen months after his conversion, will make it clear, I believe, that these questions in Psychology are not second-hand problems borrowed from earlier systems. The questions and answers point to a habit of mind which Augustine brings to the study of facts. The arguments rest, not on the authority of other thinkers, of Plato or Plotinus, but on the force of facts and the logic which facts reveal. Facts are the starting-point. They are the premises. Inexorable logic will show what they mean. The facts are of two kinds, of course, facts of the external world, sense and imagination, and facts of the mind, our thoughts seen as the object of the mind's normal action.

I shall cite again a few main points in Augustine's study of the human soul in the *Soliloquia* and *De Immortalitate Animae*. The whole aim of these studies, begun in retreat at Cassiciacum and completed after his return to Milan, about Easter time, 387, is to know the nature and the powers of the human soul. The means of knowing the soul are found in the soul's normal operations.

The first study begins from the conscious fact that we know the principles of Geometry, plane and solid. We have concepts of a line, an angle, a square, a circle, a sphere. These facts of mind are real and objective. They are changeless and everlasting. They depend not upon actual or possible shapes in the structure of material things. Mind finds the means to express them in the figures of Geometry. In the physical world around us their meaning is made pervious to the senses in rays of light, in crystal forms, in the harmony of lines on earth and in the sky. But mind alone reads their meaning there, and gives them a name. Mind finds these

will"—"But divine justice has not permitted this perversion to be out of order. It brings back [the wrongdoer] and compels [the retribution], in order, which he has merited for himself." *De Ordine*, Lib. II, cap. 7, n. 23.

[14] The *Soliloquia*, two books, *De Immortalitate Animae* which continues the same subject and is supplementary to the *Soliloquia*. *De Quantitate Animae* is written in dialogue form. Evodius asks the questions. This was done at Rome probably during the winter following his conversion, 387-388.

forms in material things true or untrue, and passes judgment upon them according to its own changeless norm, not according to size or place in the world of sense.

To the suggestion that possibly the principles in Geometry may be grasped by a power of organic sense or imagination Augustine's answer is direct and clear: "Quid, haec sensibus percepisti an intellectu?"

"Imo, sensus in hoc negotio quasi navium sum expertus. Nam, cum ipsi me ad locum quo tendebam pervexerint, ubi eos dimisi, etiam velut in salo positus, coepi cogitatione ista volvere, diu mihi vestigia titubabant. Quare citius mihi videtur in terra posse navigari quam goemetricam sensibus percepi. Quamvis primo discentes aliquantum adiuvare videantur."[15]

The problem here, it will be noted, is not to find whether these concepts in Geometry are abstractions or intuitions of the mind. That question comes later in the history of Scholastic philosophy. The aim of Augustine here is to make clear what the logic of facts will prove. The first fact is that the mind has these concepts. They are objective, real and beyond the grasp of organic sense. The second fact, inferred from the first, is that the mind's power is more than material frame, more than the structure of sense organism. The eye sees "lines"; the mind knows what "lines" mean.

This reasoning is carried consistently through the two books of *Soliloquies* in simple, dialogue form. By rigorous self-interrogation Augustine proves for himself and for his readers that there is a power in the human soul which knows truth, distinct from individual things, that are true in the physical world. This power is not the result of accumulated sense impressions, memory or imagination. It discerns qualities and the nature of things in their order and proper plane of being.

These questionings of self are not a record of faltering opinions. The directness of the questions, I think, excludes the suggestion of second-hand thinking. The *Soliloquies* are characteristically personal studies. The records of them were made for future use, an aid[16] to memory, and a help in the labor and study of teaching others.

[15] *Soliloquia*, Lib. I, cap. 4.

[16] "Ergo scribendum est. Sed quid agis quod valitudo tua scribendi laborem

The plan of the *Soliloquies* is continued and completed in the short, but intensive study of *De Immortalitate Animae*. This work was done after the return from retreat at Cassiciacum to Milan about Easter time, 387.[17] Some scholastic flourishes have been added in our modern text books; new facts have been multiplied incidental to the main subject, facts that we have learned in physics and in chemistry; but substantially we are still following the arguments of Augustine's *De Immortalitate Animae* to prove the soul immortal.

At the risk of losing force in the form of Augustine's reasoning I shall try to turn his words into English: "Again, learning (*disciplina*)—the subject matter of any branch of learning—is everlasting. For what is, and is changeless, must be everlasting. But no one denies that learning (*disciplina*) is. Whosoever, therefore, acknowledges that a straight line drawn through the center of a circle is the longest of all straight lines that can be drawn through that circle, and acknowledges also that this belongs to a branch of learning (Geometry), must admit that this branch of learning is changeless."

Problems of the same character, that is, questions about the soul, its immortality, its spiritual nature and its union with the material frame of the body, were taken up again at Rome during a stay there on the way back to Provincial Africa. The title of this study is *De Quantitate Animae*. It is in dialogue form between Evodius and Augustine. Evodius was of the circle of the recent converts at Milan. He was later Bishop of Uzula, a place near Utica in North Africa, and evidently he is to be numbered among the "ten" referred to by Possidius who were chosen from Augustine's monastic school to preside over the churches of the Provinces.[18]

recusat? Nec ista dictari debent, nam solitudinem veram desiderant. Verum dicis. Itaque prorsus nescio quid agam. Ora salutem et auxilium, quo ad concupita pervenias; et hoc ipsum litteris manda, ut prole tua fias animosior. Deinde quod invenis paucis conclusiunculis breviter collige. Nec modo cures invitationem turbae legentium. Paucis ista sat erunt civibus tuis. Ita faciam." (*Soliloquia*, Lib. I, cap. 1.)

[17] "Iam de agro Mediolanum reversus scripsi librum *De Immortalitate Animae*, quod mihi quasi commonitorium esse volueram propter *Soliloquia* terminanda." (*Retract.*, I, 5.)

[18] "Ex monasterio quod per illum memorabilem virum et esse et crescere coeperat, magno desiderio poscere atque accipere episcopos et clericos pax Ecclesiae atque unitas et coepit primo et postea consecuta est. Nam ferme

De Quantitate Animae is, I think, fairly representative of Augustine's method, and the subject matter treated in these early studies. Facts in concrete form are almost invariably the starting-point. These facts, then, are traced back, through observable phenomena in human energy, to the source of action, to the origin of force in the living organism, the principle of life in the organic frame, the soul. This little study on the measure of the soul, that is, the range of the soul's powers and faculties, will compare, I think, quite favorably with what is conservative and sound in modern Experimental Psychology. The terminology is less developed, but the thought is there in good order. The facts of experience are normal. Augustine shows insistently that the lines and figures which we draw in geometry are distinct always and separable from the changeless ideas which we have of three dimensions in material things. The actual shape of a figure must express the idea, which is more real than its visible expression, in order to merit the name of a line, a plane, a circle or a solid.[19]

Much of course must be filled in to make a text book for modern use; but a modern text book without the fundamentals of Augustine would hardly stand alone. Even apart from principles and the grounds of arguments there is in these studies a distinct interest on the side of Christian social and cultural life in the fourth century. Facts that are recorded as merely incidental show us points of practice and discipline in school work which belong substantially to the history of education and cultural life. Thus, in the little study of three days' mental recreation, *De Beata Vita,* and in the two books *De Ordine,* Augustine insists repeatedly on the record which

decem, quos ipse novi, sanctos ac venerabiles viros continentes et doctissimos, Beatus Augustinus diversis ecclesiis, nonnullis etiam eminentioribus, rogatus dedit." (*Vita Augustini a Possidio conscripta,* cap. XI.)

[19] A: Dic, ergo, quaeso te, numquidnam vera linea est, quae per longum secari potest; aut verum signum (a geometrical point) quod ullo modo secari potest; aut vera latitudo, quae cum erecta est, ut diximus, sectionem per longum deorsum versus admitit? (splitting a plane).

E: Nihil minus.

A: Unquamne igitur oculis istis corporeis vel tale punctum, vel lineam, vel talem latitudinem vidisti?

E: Omnino nunquam. Non enim sunt ista corporea.

A: Atqui, si corporea corporeis oculis mira quadam rerum cognatione cernuntur; oportet animum, quo videmus illa incorporalia, corporeum corpusve non esse. An tu aliter existimas?—(*De Quantitate Animae,* c. xii.)

was taken in shorthand and later transcribed, of every sentence expressed by his associates in study.[20]

There is just one way to explain reasonably this fact of taking notes in shorthand and then later copying results, arguments and conclusions. They were not exercises in rhetoric and Latin style. The text of these early studies and the copies made from them were meant evidently for reference and use.[21] They were kept as norms of right thinking. They were referred to by Augustine in the correspondence of later years as standards to solve problems that were contemporary then and now. They served the purpose of a reference library in the immediate circle of the little monastic school at Tagaste; and they were in demand in the community formed by Paulinus and Tarasia at Nola in Italy.[22] They were a first beginning of that library, a heritage of right thinking, which Possidius describes in the words of an unknown poet:

> Vivere post obitum vatem vis nosse, viator.
> Quod legis ecce loquor; vox tua nempe mea est.

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[20] Quod, cum iuberem ut scriberetur: "Non dixi" inquit, exclamans. Quod item, cum annuerem scribi: "Dixi", inquit. Atque ego semel perceperam ut nullum verbum praeter litteras funderetur. Ita adolescentem inter verecundiam atque constantiam exagiatum tenebam.—(*De Beata Vita*, XV; cf. cap. xviii.)

Omnia nostrae lucubrationis opuscula in hac libelli partem contulimus nihilque a me aliud actum est illo die, ut valitudini parcerem, nisi quod ante coenam cum ipsis (studentibus) dimidium volumen Virgilii audire quotidie solitus eram, nihil nobis ubique aliud quam rerum modum considerantibus. Quem non probare nemo potest, sentire autem, cum quisque aliquid studiose agit, difficillimum atque rarissimum.—(*De Ordine*, Lib. I, cap. 8, n. 26; cf. *ibid.*, IX, 27; X, 29-30.)

[21] See *Epist.*, CLXII to Evodius cited above. See also *Epist. ad Paulinum et Tarasiam*, XXXIV, n. 7.

[22] Referring to his own copy of *De Beata Vita*, Augustine says in the *General Review:* "Sane istum librum nostro in codice interruptum reperi; et non parum minus habere, et sic a fratribus quibusdam descriptus est, nec adhuc apud aliquem integrum inveneram, ex quo emendarem, quando haec retractavi." —(*Retract*, Lib. I, cap. 2.)

ST. PETER'S MEMOIRS.

A WORK under the above title, issued recently by the Bruce Co., and written by my friend the Rev. Prof J. A. Kleist, S. J., D.Ph., of St. Louis University, has been deservingly welcomed with almost unanimous applause by the Catholic press both in the United States and in Europe. The admirable contents and many merits of this, the first volume of a series on St. Mark's Gospel, have already been so carefully analyzed, appraised and eulogized by so many reviewers, that it would seem superfluous to indulge in further comments of a like nature. Among the introductory sketches are two that treat of apparently trivial and microscopic topics, which are, nevertheless, of vital consequence to Christianity. On these inconspicuous yet priceless details it is proposed to dwell here more at length, precisely because of their paramount importance.

Needless to observe that each and all of the introductory sketches may be described as unusually instructive and should prove an attraction to all students of Scripture. The two which, in our opinion, call for special attention are both, for the most part, virtually at least though not formally, scholarly expositions of vital items in the famous Papias fragment on Mark's Gospel, on which so much has already been written. And it is to be feared that this topic, trite as it must now appear to many, has not yet been exhausted. Professor Kleist has made a most valuable contribution to at least one problem born of the said fragment, concerning the oft-debated "Marcan order". Mark, so the Old Man John declared as Papias records, "wrote accurately but not *in order*". Hitherto the question before critics was to determine the exact nature of Mark's defective order. The Professor, drawing inspiration, it would seem, from the late Father Cladder's writings, has succeeded in changing the moot point, or rather in suppressing it. *Taxis,* the Greek equivalent of order, he is able to inform us, has been hitherto erroneously interpreted. In this Papias passage we must not look for normal classical usage, but must direct our minds from the classical to the popular use of that word in the everyday speech of plain folk within the Greco-Roman period, and particularly at the time when Mark, "the interpreter," was engaged most probably in Rome, on the compilation of his Gospel.

In those days, common people, as revealed from papyri extracts, frequently used *taxis* where we employ the word "list" or "inventory". Accordingly the troublesome phrase of Papias "*ou taxei*" should be translated, not as "not in order", but as "not in complete array," or "not in full detail" or "not exhaustively". Hence, we gather the conclusion that St. John's critique on Mark touches only the incompleteness as regards details of the Lord's life given by him, when compared with the relative fulness and systematic enumeration of "words and works" such as we encounter in Matthew and Luke. All three synoptic Gospels, be it remembered, had already made their appearance in St. John's lifetime. There is even explicit tradition, vouched for in Eusebius, that he was familiar with all three before he took up the pen or started dictating his own Gospel. St. John, no doubt, had a purpose in calling attention to the relative paucity of detail that characterizes the second Gospel. The Professor gives Fr. Cladder's excellent suggestions on this point.[1]

The present writer, who has already more than once commented on the Papias fragment,[2] cannot refrain from presenting here, in the light of this new interpretation, what he considers a legitimate rendering of the pertinent passage: "Now Peter used to deliver his instructions according to requirements, not as if he were drawing[3] up a book of Dominical Oracles (as Mark did). So that Mark was guilty of no blunder, if he wrote *just some* details (i. e. of the words and works of Christ) as he remembered." The reader is invited to compare a sentence in St. John's report of the meeting between Christ and the Samaritan woman. In it we read how: "Jesus was *just* sitting by the well."[4] This is not the place further to illustrate a well-known Greek idiom of the adverb *houtōs*. It was first

[1] The possible use made of Mark's omissions by Cerinthus to stress Christ's Humanity to the detriment of His Divinity.

[2] Cf. *Irish Eccl. Record*, March, July and Aug., 1925, esp. p. 155 of last article.

[3] The periphrastic phrase *syntaxin poioumenos* may be but the equivalent of *syntattomenos*, i. e. *drafting*. Hence "not as if he were *drafting* Dominical Oracles". Cf. Donovan's *Theory of Greek Prose Composition*, section 149, pp. 127 ff.

[4] *ἐκαθεζετο οὕτως ἐπί τῇ πηγῇ*. This idiomatic use of *οὕτως* in sense of "so, merely so, just" is found in Greek from Homer onward. Many instances are given in Liddell and Scott.

pointed out to me as far back as the year 1882 by the Rev. Joseph Rickaby, S.J. Accordingly, from St. John's own lips, we gather the precious information that his fellow Evangelist Mark wrote "*just some* of the Lord's words and works." Hence the debate on "Marcan order" disappears, and we are left with an authoritative declaration affirming the relative incompleteness of Mark's Gospel.

It is well to bear in mind that Mark was probably the kind of functionary formerly so well known in Constantinople—a dragoman. He would be familiar only with the popular Hellenistic speech, the *koiné* of the man in the street. Hence it is quite unnecessary to assume that, as Professor Kleist has not failed to point out, he used words otherwise than in their normal sense, and in accordance with current usage.

The term *syntaxis,* for instance, within the Greco-Roman period and long before, was one among many words (syngramma, syntagma, spoudasma, etc.), in current use to denote what we designate as *book* or *treatise.* It had long lost its etymological meaning. Even in the time of the Attic orators it bore a very definite meaning in connexion with Athenian constitutional business. Nor is it, I hope, necessary to add that Papias' "book of dominical oracles" means no more than Gospel.

I will take leave of this important subject by remarking that if Prof. Kleist's volume were only to contribute to the diffusion of so felicitous a solution of this vexed question, it will render yeoman service to the cause of Christian scholarship.

The second introductory chapter may be described as an *oratio pro domo sua.* And its pleading is all the more forcible for that. To all intents and purposes it is a reasoned apologia for the adoption of the title "Memoirs of Peter"[5], assigned to his first volume as also to St. Mark's Gospel. The author begins by seeking justification in the famous Papias fragment. It is undeniable that this ancient man states unequivocally that Mark's Gospel is a record written from memory of Peter's preaching. A tradition, to which Clement bears witness, in-

[5] Tertullian writes: "Luke's compilation (digest) they are wont to ascribe to Paul. For it is *possible* that *publications of disciples* be held to belong to their masters." And again: "Mark's work may be ascribed to (literally 'affirmed of') Peter, whose interpreter he was". These statements of Tertullian are sufficient defence of the title "Memoirs of Peter". See Harvey's *Irenaeus,* vol. II, p. 6, note.

forms us that Mark was yielding to the urgent demands of Romans when, as Papias affirms, he reproduced to the best of his recollection, Peter's catechetical instructions on the *words and works of Christ.* It is known *aliunde* that Mark was Peter's companion and interpreter in Rome. Accordingly our author insists, and rightly, that the second Gospel may be regarded as Mark's reminiscences or *recollections of Peter's preaching.* These recollections, as Papias tells us, were with great care and accuracy committed to writing by Peter's interpreter. Our author likewise claims, and with justice, that these reminiscences when couched in writing may be Englished as " Memoirs of Peter ". Indeed our English word " memoir " seems not necessarily to connote written reminiscences, being loosely identifiable with recollections. The author distinctly disowns the intention of assigning such written documents to Peter's authorship. All this is excellent and sets forth what is but justifiable inference from the Papias fragment. And had he been content to take his stand solely on this Papias tradition, and to press the relation of preacher and Gospel-writer existing between Peter and Mark his interpreter, he might have closed the almost unnecessary apologia here. Explained exclusively in the light of the Papias tradition, the chosen title would have been unassailable.

Unhappily, the General Editor of the " Science and Culture Series " in an eloquent preface to this volume, has gone a step further, and stoutly claims that " Memoirs of Peter " is the title assigned by Justin to St. Mark's Gospel. This is quite another kettle of fish to the mere inference, based on the Papias fragment. The General Editor is quite certain of his facts; for he states categorically that " the Memoirs of St. Peter *is the unpretentious title* which Justin the Martyr, as is here explained, *gives* to the Gospel according to St. Mark ". This unequivocal assertion, in the sole interests of truth, must at once be met by an equally unequivocal, emphatic, and direct negative. The term *apomnemoneumata Petrou* was never used directly by Justin or any other Church Father, to designate Mark's Gospel. One may search the pages of Justin from cover to cover without alighting on *apomnemoneumata Petrou.* It is true there occurs the dubious reference to *apomnemoneumata autou,* where this genitive of oblique *autos,* were it gen-

uine and were the quotation from Mark's Gospel, might possibly be referred to Peter. And thus, on certain problematical but improbable hypotheses, it might be argued that Justin referred *indirectly* to St. Mark's Gospel under the title of "Memoirs of Peter". Unfortunately the reference to Peter from the point of view of Greek grammar and sound exegesis, to say nothing of the dubious pronoun itself, is so improbable that few scholars have ventured to build on it. Justin is quoting from the Christian Scriptures, and after his fashion tells his opponents he is drawing on what he had repeatedly called "Memoirs *of the Apostles*". This is the stylish name given by him to the Gospels, with a view to enhancing their importance in the eyes of educated pagans. It so happens that he has occasion in one and the same clause to mention both Christ and Peter. Then, in the clause following, he adds that an incident in the life of Peter, which he is mentioning, occurs in "his memoirs," *en apomnemoneumasi autou.*

Now first of all from the viewpoint of Greek grammar, it is an open question whether we should interpret this as "the Apostles' memoirs *of Christ,*" after the fashion of Xenophon's oft-quoted Memorabilia *Socratis,* or as "Peter's Memoirs of Christ". If the latter hypothesis be adopted, we find ourselves at once confronted by insuperable barriers. The only Gospel that has come down to us under Peter's name is apocryphal. Indeed many critics, especially among the Rationalist school, decide for the genuineness of the doubtful pronoun, and at the same time proclaim that here is proof positive of Justin having made use of Apocryphal Peter. In the mind of Justin, according to these critics, Apocryphal Peter stood quite on a par with the four canonical Gospels. Happily for our peace of mind this alleged patronage of Peter's Gospel by Justin the Martyr is discarded if only by dates. Dr. Ward, a well known authority on *Apocrypha,* puts the date of Peter's apocryphal Gospel at about 150 A. D. So that the date alone makes its use and approval by Justin not only highly improbable, but impossible. The critics just mentioned are however right in their assumption that the title *Apomnemoneumata Petrou,* if employed by Justin or anyone else in the second century, could only refer to some *written work,* the authorship of which was attributed to Peter. In other words, in Justin's time and long before and

after, apomnemoneumata stood exclusively for a special type of literary work. Of this there can be no possible doubt. H. Schenkel, in his edition of Epictetus, directs attention to an essay by the German scholar Hense,[6] the theme of which is an attempt at differentiation between three particular types of Greek prose literature, known as *Hypomnemata, Apomnemoneumata* and *Diatribae.* He likewise suggests that the *Apomnemoneumata* attributed to Epictetus had for their object to narrate the *dicta et facta* of that philosopher. It is known also that Xenophon's *Apomnemoneumata* which is constantly spoken of as "Memorabilia *Socratis*" purported to set forth an exposition drawn from the author's personal recollections of Socrates' "*dicta et facta*".[7] It is most probably for this very reason that Justin chose to present the Gospel under the title of *Apomnemoneumata,* thereby emphasizing its character as an historical document. In Pauly-Wissowa,[8] we are informed that "Apomnemoneumata was the technical name for records of actions and noteworthy details, which rested exclusively on personal recollections of the incidents themselves or of the oral tradition on which they were based. The narrator was witness, but not the principal object of his narrative."[9] Seeing that this type of Greek literature was employed by Xenophon to cover his personal reminiscences of Socrates' *words and works,* it could most appropriately be applied to the Gospel. This, as we know from St. Luke and from Papias, consisted of a narrative of Christ's *words and deeds.*[10]

Moreover, one has only to consult the extant writings of Diogenes Laertius to find how great a favorite this class of writing (Apomnemoneumata) was among later Greek writers. Diogenes himself is perpetually quoting from Favorinus' Apomnemoneumata. He likewise draws on those of Diodorus, as also on Xenophon's. He also gives the names of a large number of philosophers who left behind them works bearing

[6] *Muson. Praef.,* pp. xii ff.

[7] Cf. Papias' *lechthenta e prachthenta.*

[8] I owe this quotation to the Rev. Prof. Dr. Henry Irwin, S.J. of Heythrop College, near Oxford.

[9] Real-Encyclopädie.

[10] Papias describes Mark's Gospel as a record of Christ's *words and works,* and Luke (Acts 50:1) introduces his similar record as being also of *words and* works, ὧν ἤρξατο ποιεῖν τε καὶ διδάσκειν (*facere et docere*).

the title Apomnemoneumata.[11] I have no doubt our English word "memoirs" may in certain conjunctures be employed so as to insinuate *unwritten* recollections only. But as regards Greek usage throughout the Hellenistic and Greco-Roman periods, the technical term Apomnemoneumata served to designate *literary product only,* and that of a very definite type. I can find no instance of its use as merely denoting reminiscences or recollections for which the Greeks had other forms of expression. Hence it could not possibly be applied to what are described as "St. Peter's *unwritten* memoirs about Christ."

When Justin on some dozen different occasions refers, before Jews or pagans, to the "Apomnemoneumata *of the Apostles*", he is referring to the *written* Gospel, then circulating in quadripartite form throughout the Roman Empire and beyond. Had he employed solely the term "evangelion," he might have run the risk of being misunderstood by his pagan audience, or he might possibly have roused their sneers. Hence, for the very best of motives he chose to speak of the Gospels in terms of historical documents, quite authentic and composed by Christ's personal followers. Justin had no intention to enter into details about the four Gospels and their authors. Such minutiae were besides his purpose, and would have been out of place before people whose ideas of the Christian faith were of the vaguest. The situation was quite unlike that of Origen when replying to the would-be scientific objections of Celsus. For the latter was acquainted with apocryphal Gospels in current use among heretics in addition to the canonical four. Justin wished to impress on a pagan audience that the Christian religion, unlike their own, was not based on mere myths. On the contrary, Christ's *words and works* were recorded in Gospels that could take rank under a well-known class of Greek prose literature, known as Apomnemoneumata, and familiar to most educated people.

He also chose to content himself with the broad statement that the principal authors of these Apomnemoneumata were Christ's Apostles. On two occasions at least he assigns, for obvious reasons, the principal agency[12] in the composition of

[11] Styled in Latin *Commentarii.* The term *Memorabilia,* coined by Victorius, is an inadequate rendering.

[12] On the manner of expressing *agency* in classical Greek, see Donovan's

the Gospels, using of course the preposition *hypo,* to the Apostles. On a third occasion at least, as if correcting himself, or rather wishing to give fuller detail, he explicitly declares that the Apomnemoneumata (Gospels) "were drawn up by the Apostles *and their followers*".

Let us recall the tradition that St. John had seen and approved the three Synoptics already circulating in his own lifetime. Let it be duly remembered that in Justin's time [13] our four Gospels were in circulation as authentic and no more. Hence, when Justin tells us that these "were put together by *Apostles and their followers*" he was stating a fact as familiar to Christians of his time as it is to us at the present day. And that obvious fact is that two of the Gospels had Apostles for their authors, while the other two owed their composition to their followers. In stating the twofold authorship, Justin makes use of a natural device for adding special emphasis or rather for drawing special attention to this statement. He interjects the significant appeal for attention by the single word *phemi* "I say". Circumstances did not allow of more lengthy explanation, whether to make up for the previous omission or to speak with more accuracy of detail. For such as weigh well all the circumstances under which Justin wrote (not forgetting the rapidity of his thought), it seems impossible that any other interpretation of so obvious a statement could find favor.

Accordingly, when I find it alleged that Justin who happened to be quoting *from Luke,* when he delivered himself of the emphatic declaration on the twofold authorship, was simply making use of the Greek *Allusive Plural,* and meant only to

Theory of Greek Prose Composition (Blackwell, Oxford), section 280, p. 219, section 290, 19, p. 236, and section 286 c, p. 224.

In classical Greek the preposition generally used to render *personal agency* was *hypo.* Justin uses it when assigning to the Apostles the principal agency in Gospel compilation. In later Greek side by side with *hypo* we also find *pros* used of personal *agency,* as was often formerly the case with the Greek Dramatists.

Instrumentality, under which falls agency, that is *indirect* or *subordinate* or *intermediate* (on the principle of *qui facit per alium facit per se*), was invariably rendered by the Greek preposition *dia,* not only in the classical but in the later epochs. Had Justin meant to bring in *indirect agency* relatively to Gospel composition, he had *dia* at his disposal, knew its use, and would have used it. *Ne nodum in scirpo quaeramus.*

[13] Harnack admits that the *four* Gospels were alone held to be canonical in Irenaeus' youth about 150 A. D., that is in the Great Church: "They were *one* work in *fourfold* presentation". Cf. Nolloth, p. 51, note 2.

imply a reference to *St. Luke alone;* when, I repeat, I alight on grammatical exegesis of this sort, I marvel indeed at the exegete's learning, but regretfully consider the scholarship misapplied. To introduce the Allusive Plural here needs immense courage. For the pressure of logic will compel its application to each and all of Justin's references to the Gospels under the title Apomnemoneumata. The logical result must be the assertion that Justin always quoted the individual Gospels *in specie* not *in genere. Quo nihil possit esse absurdius.*

So far this discussion has been carried on under the hypothesis that the Gospel quotation occurring in the passage with the dubious *autou,* was drawn from St. Mark's Gospel.[14] There are, of course, those who assert it came from Peter's Apocryphal Gospel; but this latter hypothesis is discarded if only by that Gospel's date of origin. Unfortunately for such as build on the assumption that Justin drew the renaming of Simon from St. Mark's Gospel, it will be found that their assumption is due to over-hasty judgments. Happily Justin the philosopher had already occasion to dwell on that change of name which the prince of the Apostles underwent by command of His Master. Justin had already recorded it in minute detail in Dialogue 100, 4 (Archambault p. 122). His precise words are: "And indeed when He was acknowledged Son of God, even the Christ, by *one* of His disciples, *in accordance with a revelation from the Father* (cf. Flesh and blood did not *reveal* this to thee), this disciple formerly called Simon He surnamed Peter."

It cannot be denied that in this passage Justin was drawing on *Matthew,*[15] not on Mark. The latter does not mention either Peter's profession of faith or the *revelation* from the Father that prompted it. Mark merely touches on it as an incident already matter of history. Accordingly, when for the second time Justin comes to mention the renaming of Peter by Christ; and when he further informs us its record is to be found in the *Apomnemoneumata;* until there be positive proof to the contrary, it is both natural and logical to assume he is drawing on the same source as previously, that is, on Matthew.

[14] Mark 8:27-30, rather than 3:15-18.

[15] 16:13-20. The renaming of Peter is fully narrated in Matthew only; Mark barely refers to the known fact. Justin used Matthew.

It is true that in the subsequent sentence (106, 3) mention is also made by Justin of the new name Boanerges bestowed on Zebedee's sons. For this is part of his argument though not given under the ægis of the Apomnemoneumata. In other words, this detail lacks explicit Gospel guarantee on the part of Justin. It is, of course, given by Mark;[16] but is left *outside the quotation marks* by Justin. Accordingly, only Peter's new name is quoted on the authority of the Apomneumoneumata.

Proof of all this will be fully appreciated by such as take the trouble to construe for themselves and analyze the whole passage. To them it will be evident that the renaming of Peter is *alone* stressed as being *found in the Memoirs.* Now this item Justin drew from Matthew. And of this there is absolute evidence from the mention already made in 104, 3. If then Justin drew on Matthew, we should speak of Matthew's Gospel as the Memoirs of Peter; and there is an end to the legend about Peter's Memoirs being *Justin's* unpretentious title for Mark's Gospel. Accordingly, if our text is incorrupt, it is on Matthew's Gospel Justin conferred *indirectly* the disputed title.

But is the text incorrupt? Can *autou* be held to be the genuine reading? If not, then again *cadit quaestio.*

The present writer has already put forward reasons[17] for refusing to accept the pronoun *autou* as it stands. He would crave the reader's forbearance for adding some more. As the additional arguments are based on grammar, he will be content with a brief outline, hoping to deal more fully with this matter elsewhere. Those however who have the least familiarity with Greek will assuredly find little difficulty in following. Were this pronoun *autou* genuine, and were it used in the genitive singular, it is not *autou,* but *ekeinou* we should have found. When in any sentence there is more than one possible reference from pronouns like *autos* or *houtos* (as here to Christ as well as to Peter), then Greek usage exacts that *ekeinos* should be substituted for *autos,* to indicate *the other party*[18] *mentioned.* The other party in this case is Peter. Accordingly, clarity as

[16] Mark 8: 27-30.

[17] See *Irish Eccles. Rec.*, "The Papias Tradition" &c., Nov., 1931.

[18] See Donovan's *Theory of Advanced Greek Prose Composition* (Blackwell, Oxford), section 454, pp. 386 f.

well as grammar necessitated here the use of the discriminating pronoun, to wit, *ekeinos*. So that to be immune from suspicion, *autou* should have been replaced by *ekeinou* (*en apomnemoneumasin ekeinou*). Suppose however that oblique *autos* was really part of the text, then two courses are open to us: (1) to amend to autōn (gen. plur.) as did Otto; or (2) to alter to *auto*. This latter reading would more vividly express the sense of the whole passage. We should then read with greater interest how "this very incident (of the renaming of Peter) is *actually* recorded (not "in *his* memoirs") in *the* Memoirs, as having taken place". In other words, if you hold to the corrupt text, you must amend it.

We should not have gone so deeply into what seems a trivial matter, were not its interpretation and true setting of the gravest moment. The Apomnemoneumata play their part in the early history of Church origins; and for all who are interested in apologetics, it is essential to know everything ascertainable about them. If this essay tends to throw more light on a now obscure but once famous literary *genre;* and if it succeeds in placing the Apomnemoneumata in their real relationship to our Gospels, the time spent on its composition may not be pronounced misspent.

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BIBLE STUDIES IN PRE-REFORMATION SCHOOLS.

OUR popular books and pamphlets take great pains to prove that the Church of the Middle Ages never withheld the Bible from the laity, but used a variety of means to spread Bible knowledge among them. These apologetical tracts point out most felicitously, how the medieval Church taught the Bible efficiently to the illiterate masses by painting, poetry, music, sacred plays, and the ceremonial of her religious services, and how the Church placed the written Word of God in the hands of the cultured laity, never interfering with the reading of the Bible, so long as no abuses endangered the Faith.

There is one point, however, which is generally overlooked by our apologetical writers: the use of the Bible in schools. We read how the adults were made familiar with the Bible, but

we are left in the dark regarding the Bible studies of children in school. It would seem to a reader of our apologetical popular tracts that the Bible was kept from the children in school and that the catechism contained the sum of what children were taught about their religion. As a matter of fact, however, the Bible was the manual of religious instruction in pre-Reformation times and was replaced by the catechism only within recent times.

Christianity did not introduce a new method of cultivation of letters. The educational methods of the early Christians are essentially those of the ancient Greeks and Romans and, as far as religious instruction is concerned, those of the Jewish synagogue. It is true that the Christian religion raised teaching to the dignity of an honorable profession, so that teachers were no longer recruited solely from the ranks of slaves and freedmen. Yet, regarding the methods of teaching the early Christians followed the beaten track: oral instruction still remained the ordinary medium of teaching, whilst text-books were used but sparingly.

Christ made the oral method the legitimate medium of instruction of religion. He did not write anything, but He commanded His apostles to go out and preach, thereby constituting oral transmission the appropriate vehicle for spreading His religion among the nations of the earth. The sacred books of the Bible were entrusted to the Church as a most precious heirloom; yet the Church could fulfil her mission of saving men without the aid of the Bible. Confucianism in China, Judaism since the fifth century before Christ, Muhamedanism since the seventh century after Christ, and the modern Protestant sects, degraded their religion into a sort of worship of sacred books. The Christian religion, however, was not to be a book religion which imposed upon the average man and woman the obligation to read and study the sacred books.

The undue importance attached to sacred books led to a restriction of their circulation among the members of the religious societies. Sacred books have to be treated with reverence. It was this feeling of awe which induced Jews and Muslims to withhold the written text of their Scriptures from the youth. Jewish children would begin to study by heart the five books of Moses at the age of five years. No books were al-

lowed to be used by the children. The teacher would recite the text and the pupils would repeat it till it was safely committed to memory. In no other way would Muslim children learn the Quran. The art of reading and writing was not neglected in Jewish and Muslim schools, but the books used were solely profane texts. Adult Jews were expected to make use of their proficiency originally gained from writing profane texts in later life by copying the text of the five books of Moses for their private use.

The early Christians were not, like the Jews, so averse to placing written texts of the Bible in the hands of the children. This more liberal attitude toward the written Word of God was one of the reasons why Christianity brought about a more rapid and more general movement regarding cultivation of letters and secular science. In fact the doctrine of equality of men was broadly applied to the field of literary culture. Wisdom was to be no longer the special privilege of a restricted class of people. Every one had access to the schools of wisdom.

Yet the primary motive which induced the Church to establish schools was not the cultivation of letters but the laudable endeavor to import to her children a deeper insight into the mysteries of the Scriptures. Hence the various branches of secular knowledge were made subservient to the study of the Bible. Greek and Roman literature became handmaids of Scripture study. The children were taught to read and write to equip them for a lifelong study of the Bible. The schools had primarily no other end than to train Christians, and all secular education was intended to aid Christians in their endeavor to acquire heavenly wisdom.

Naturally the Bible served as the manual for religious instruction in such an exclusive way as the catechism in our days. The so-called Ambrosiaster states about the year 370 that it had been the practice of the first centuries of the Church "to instruct children by writing and reading according to the method of the Jews which had been introduced among us" (Christians).[1] This method demanded extensive memorizing of parts of the Bible. The number of Biblical books read and explained in catechetical instruction was very great. The Apostolic Constitutions tell us that about the year 250 A. D.

[1] Migne, XVII, 387.

the following books were read and explained: Five Books of Moses, Judges, Books of the Kings, Paralipomenon, Esdras, Nehemias, Machabees, Job, Wisdom, Proverbs, Ecclesiastes, sixteen Prophets, Psalms, Acts of the Apostles, Letters of St. Paul and the Gospels.[2] The explanation was so extensive that every single verse was expounded to the more advanced Christians.

Certainly the children and adult catechumens had to be fed with "milk", i. e., as Origin explains, "with plain and simple doctrines". Therefore the books of Esther, Judith, Tobias and Wisdom were explained to and studied by them.[3] St. Athanasius adds to these books which had to be read and studied by the children and catechumens, also Ecclesiasticus.[4] In the course of time, however, other Biblical books were studied. The catechetical instructions given by St. Cyril of Jerusalem to the "competentes" or advanced catechumens reveal a great familiarity with the whole Bible on the part of those aspirants to baptism.

During the first centuries of the Church the greater majority of Christian children could not be instructed in schools. It became, therefore, the duty of many parents to teach their children the Christian religion. The Apostolic Constitutions admonish parents: "Instruct your children in the Word of the Lord and teach them the Sacred Scriptures; make every book of Scripture known to them".[5] St. John Chrysostom likewise exhorts parents: "Teach your small children to read the Bible. Do not believe that only monks need instruction from the Bible. The need is still greater for boys who will remain in the world, as a ship on high sea needs more a steersman and rigging than one lying in a safe harbor."[6] Church history furnishes abundant proofs that the parents discharged their duties faithfully toward their children in this regard.

With the rise of monasticism in the fourth century, schools became a regular institution in the Christian society. The monks dotted Europe and part of Asia with schools and every

[2] *Const. Apost.*, lib. II, cap. 57.
[3] Origen, *In Num. homil.*, 27.
[4] Epist. XXIX; Migne, *Pat. graec.*, XXVI, 1438.
[5] *Const. Apost.*, lib. IV, 11.
[6] In epist. ad Ephes., cap. VI, hom. 21, n. 2.

school was a centre for Bible study. In many monasteries all the inmates were taught to read so as to enable them to study the Scriptures. In these schools a great number of boys and girls were instructed in the Bible, even though they were not destined for the monastic life but for the world. These pupils acquired in their youth the practice of reading and meditating the Word of God which they were to retain all through life. This explains the reason why we find among the men and women of the world a knowledge of the Bible which is quite astonishing.

As we have seen, the Bible study of children in school and at home was selective. Only a certain number of books were placed in their hands. In some places the Jewish practice was upheld which withdrew a few Biblical books from young men. However, a selection was made regarding the content of the Bible for practical reasons. Divine revelation as recorded in the Bible extends over many centuries and was transmitted by many holy men and women. This historical aspect gave rise to the practice of stressing certain outstanding historical events recorded in the Bible. Thereby a summary of the content of Scripture was taught first by oral instruction and later also written down in appropriate booklets. This is the origin of the manuals of Bible History. The earliest books of this kind go back to the fourth century.

The central position of the Bible in the curriculum of the schools and in the literary world found its appropriate expression quite early in the designation of "Bibliotheca" as a technical term for the Bible. St. Jerome as early as the beginning of the fifth century calls the Scripture the "Divina Bibliotheca" or divine library.[7] This was to remain a current name for the Bible all through the Middle Ages: the Scriptures were to those Catholics the "Bibliotheca" or "library without parallel". As late as the year 1516 an act of the English Parliament called the Bible "Bibliotheca".

The interests of liberal education gave rise also to the composition of Biblical manuals. Their purpose was not the familiarize the pupils with the content of the Bible but to serve as models of good literary style. The Biblical manuals of this kind are poetical compositions. The early Christian schools

[7] *Praef. in Lib. Esther; De Viris Illustr.*, 59 ff.

used Homer's epics and the other classical writers as text books in no other way than the pagan schools; literary culture was acquired from a study of these masterpieces of antiquity. A temporary change, however, was made in 362, when Emperor Julian the Apostate issued a decree forbidding Christians to study the ancient classics. To replace the literary masterpieces of antiquity, Apollinaris the Elder translated the Books of Moses into Greek hexameters in imitation of Homer's epics, rendered the Books of the Kings into an epic poem, put the Psalms into heroic verses and formed other historical books of the Old Testament into dactyl songs or dramas after the manner of the ancient Greek classics using every kind of Greek metrics, so that the Christians should not forget any of the forms of Greek diction. Apollinaris the Younger, however, transformed the Gospels and the Epistles of the New Testament into dialogues after the manner of the dialogues of Plato.[8]

These poetical Bible manuals were destined to enjoy but a short-lived popularity. A few years later emperor Valentinian revoked the edict of Julian and the Christian schools returned to the pagan classics. In later years the really excellent lyrical poems of St. Gregory of Nazianze could as little displace the works of Pindar as the truly great Biblical epics of Nonnos and Aelia Eudokia, the epics of Homer. The same observation may be applied to the Roman Empire. The poems of Virgil, Ovid, Horace and Juvenal were studied in the schools, whereas the Biblical compositions of Juvencus, Arator, Cyprian, Victorinus, Commodanus and Proba which are translations of Biblical books into Latin hexameters in close imitation of the classical models, were never accorded the distinction of being put in the hands of the pupils as models of pure diction.

The new civilization raised upon the ruins of the Roman Empire did not break with the time-honored educational methods of the earlier centuries. The Bible still occupied the first place, and profane sciences, foremost the ancient classics, were preparatory studies to Scriptural erudition. Germanic races became the principal bearers of culture and civilization. However, the centuries succeeding the Fall of the Roman Empire are remarkable for a greater scarcity of school books. To over-

[8] Socrates, *Hist. eccl.*, lib. III, cap. 16.

come this handicap, oral instruction became the vehicle for teaching in schools.

The entire program of studies of the medieval schools aimed at that one great end to promote Bible knowledge. The first step in the educational curriculum was to teach the Latin Psalter by the oral method. Thereupon reading and writing were taught and the Psalter was used as the first reader. Certainly those books were rare, so that only children of rich parents possessed copies. Sponsors would donate copies of Psalters as gifts to their god-children.

The Psalter was the most popular book of the Bible throughout the Middle Ages. The reason of the great popularity was its liturgical use. Boys had to memorize the Psalms in the grade schools in order to become able to take part in the chanting of the Divine Office in church. Girls were made to study the Psalms by heart in the grade schools so that they should follow the Divine Office when it was prayed in church.

The Sunday Gospels or the portions of the Gospels which were read in church on Sundays were likewise memorized by the pupils of the grade schools. Here again we find liturgical use as the reason for the study of Biblical books in school. The Sapiential books of Solomon which had occupied the first place in the Greek schools of the first five centuries were not neglected altogether during the Middle Ages. Yet those Biblical books never gained in the West the paramount importance as text books of moral training that they had in the East for so many centuries. The Germanic races of the West had to be civilized, a task which was performed by the Church through the Liturgy and the study of the Bible. Hence the medieval boy and girl were first taught to pray from the Bible and then only would secular science be taught to them.

Bible study in medieval schools did not consist of mechanical memorizing of certain Biblical books. The pupils had to study likewise the different modes of exposition. Leidrad, bishop of Lyons, informs us about the year 812 A. D. that he had, besides schools of chanters, also "schools of readers", i. e. grade schools, not only for beginners but for advanced students who are gaining by the study of the Scriptures fruitful spiritual knowledge. Among the latter there are some who can grasp already the spiritual meaning of part of the Gos-

pels; several have succeeded to understanding of the book of the Prophets, the Sapiential books of Solomon, the book of Psalms and even the book of Job."

In this way the medieval schools laid the deep foundations for solid Bible study among not only the clergy but also the laity. No lay person was considered properly educated during the Middle Ages who did not acquire the art of explaining the Bible according to the four senses. Church history records an abundance of proofs for a widely spread study of the Bible among the laity; many men and women of the world possessed an exceptionally profound knowledge of the Scriptures. Only men and women who had committed to memory whole books of the Bible and were constantly reading the Scriptures were able to understand the preachers. Medieval sermons with their wealth of Biblical quotations and endless number of Scriptural allusions would mystify our modern Catholics. The writings of medieval men and women furnish just as strong a proof for the familiarity of the laity with the Bible: they bristle with Biblical quotations, phrases and allusions.

The Bible studied in medieval schools was the Latin Bible and the language studied was the Latin language. The grade schools or so-called grammar schools were simply Latin schools for a thousand years in Europe and for a hundred fifty years in America. In those Latin schools there was hardly any provision made for the study of the vernacular language. Latin was not only taught in medieval schools but was also spoken; in fact it was the language used in teaching the Bible and all other branches, as Latin grammar, composition, arithmetic, geometry, music, and astronomy.

It is true of course that Latin became an extinct language on the fall of the Roman Empire. It is equally true that Latin remained a literary language throughout the Middle Ages and long after. Latin was not only the language of the Church, but also the language of the schools, of the writers, of the diplomats, and even of businessmen. A man who did not know how to write and speak Latin could not fill the position of the humblest town clerk. In fact most of the books written by lay people during the Middle Ages and fifty years after were written in Latin. Even during the Reformation

it was still true, as Lord Macaulay said, that "a person who did not read Greek and Latin, could read nothing or next to nothing".[9] The great writers like Sir Thomas More thought in Latin whilst writing in the vernacular. There was no other liberal education besides Latin. Pupils of Protestant schools and colleges in Germany were flogged when they were caught speaking German instead of Latin.

The Latin Bible accordingly was better known to the educated laity than the vernacular Bible. The latter, in fact, was only read by the half-educated people who had only a smattering of Latin. Therefore, it is only too true that the Latin and not the vernacular Bible was in the hands of the Church the great educator of the European races during the Middle Ages.

The study of the Latin Bible was facilitated by Latin grammars and readers which illustrated the rules by quotations from the Latin Bible, by dictionaries interpreting more difficult words by others which were easier to understand and by glosses which translated the Latin words into the vernacular. The meaning, however, of certain Biblical phrases and sentences was found in the "catenae" or extracts from the commentaries of various authors which elucidated the Biblical texts. Yet more popular than all these Bible helps became rhymed paraphrases and free metrical renderings of entire books of Scripture.

Medieval education considered as the highest accomplishment of a cultured man and woman the mastering of the "ars dictandi" or the art of writing Latin poetry. Certainly the ancient Roman classical writers served as models in acquiring that art. Yet the earlier Christian poets were not neglected; they were introduced into the medieval schools and were studied both for style and content.

In fact the Biblical compositions of Juvencus (fourth century), Prudentius (d. about 413), Sedulius (about 430) and Faltonia Proba (about 393) became the rhymed manuals of Bible study in the medieval schools. Juvencus turned the Book of Genesis and the Gospels into Latin hexameters. Prudentius describes in his Diptychon or Dittochaion twenty-four events of the Old Testament and twenty-five of the New

[9] *Essay on Bacon.*

Testament in Latin hexameters, assigning four to each event. The whole is aptly called a "summary of the historical events of the Old and New Testament". It is in fact the earliest of the mnemotechnical surveys of the content of the Bible which were to become so popular during the Middle Ages. Besides, Prudentius gives in his hymn which bears the heading "For Every Hour" a poetical epitome of the life of Christ. Two other hymns describe the Nativity and Epiphany of our Lord. Sedulius rehearses in his "Carmen Paschale" the life of Christ from the Conception to the Ascension. Finally, Faltonia Proba composed, about 395 A. D. for her children the "Cento Vergilianus," a patchwork from Virgil, which in Latin hexameters tells the creation and fall of man, the deluge, and the life of our Lord from the Nativity to the Ascension. The poem is so constructed that whole or parts of lines from Virgil's poems are used to form this Biblical epic poem. The entire work became thus a patchwork from Virgil, where the very words of the pagan poet were pieced together to give a consecutive narrative of the Biblical events and the original expressions of the ancient poet received a new meaning.

These metrical Bible manuals were widely used in medieval schools and in the course of time had been memorized by crowds of pupils. They in turn served as models for similar poetical productions. Yet none of these later medieval compositions was used as text books in school except the "Ecloga" of Bishop Theodulus. This book was written about the year 980 A. D. It gives in 352 Latin hexameters or so-called Leonine verses a conspectus of the leading historical events of the Old Testament.

All these metrical Latin Bible manuals had to be memorized by the pupils, a task which was comparatively easy on account of the rhythm and the mnemonic construction. These medieval school books retained their popularity up to the Reformation and for some time after. Being school books they were naturally published by the printers of the fifteenth and sixteenth centuries in many editions.

The most popular text book of Bible History, however, was written in prose by the Parisian teacher Peter Comestor (d. 1178 A. D.). The book was entitled "Historia Scholastica" because it was intended for higher schools and for more

advanced scholars. It gave the text of the Latin Bible as far as historical events are mentioned, omitting the doctrinal and moral parts. The author added a number of explanations as a sort of running commentary and the synchronical events of profane history. The "Historia Scholastica" was the most handy manual of Bible history for more than four hundred years; many people read the Bible only from this school book, both before and after the Reformation. Naturally the book was passing through numerous editions; the first edition appeared in print in Reutlingen in 1473 and the last edition as late as 1728.

Art began at an early time to illustrate Biblical scenes and persons by paintings and illuminations. From the fifth century onward the codices of the Bible were adorned with pictures intended to visualize the text. The arrangement of those illustrations was not uniform. Sometimes the pictures were placed below the text, sometimes inserted away from the text, sometimes arranged on the page facing the text in a sort of table or in the form of marginal drawings. Yet all these picture Bibles were intended for adult Bible readers.

However, art was to furnish picture Bibles also for schools. This took place toward the end of the thirteenth century when the so-called "Biblia Pauperum" was introduced into the grammar schools. The name of the book is a misnomer. Its date of composition must be assigned to the years 1280-1300. The "Biblia Pauperum" is an ingenious mnemonic aid to Scripture study. The pictures represent Biblical scenes which are arranged in such a way that the Old Testament type is placed besides the New Testament fulfilment, and their signification is explained by Latin sentences taken from the Bible and printed on labels or scrolls. The number of representations varies from forty to fifty. They depict the life of our Lord from the Nativity to the Ascension. Each scene of Christ's life is surrounded by four portraits of Old Testament prophets who carry on scrolls their respective prophecies. On the right and left of these figures appear Old Testament types whose typical significance is explained in the accompanying text.

In the course of time a score of similar mnemonic picture Bibles were composed, some of them illustrating whole Bibli-

cal books like the books of Kings and Apocalypse, some others depicting only certain leading historical events or moral lessons contained in Scripture. One of them, the "Ars Memorandi", taught the content of each chapter of the Gospels in "rebus" fashion. Fifteen different picture Bibles of this kind illustrating various parts of Scripture were printed in more than sixteen thousand copies from 1460 to 1520. Others were reproduced only recently, while some remain still unpublished.

There cannot be any doubt that these picture Bibles were school books. We still have copies which had once been in possession of teachers whose names have been transmitted. The logical arrangement of the pictures and their ingenious mnemonic devices made memorizing of the content of the Bible easy to the pupils. Even illiterates could read in these Bibles the story of human salvation.

The students, however, were supplied with other mnemonic Bible helps. These were metrical compositions without pictorial illustrations but so constructed that a Latin hexameter expressed the content of a single chapter or longer and shorter sections of the Bible. The number of such Bible helps was not small in the Middle Ages. The greater majority, however, perished. The more popular books were printed in the fifteenth and sixteenth centuries, while the rest are still unpublished. One of these mnemonic Bible helps which was used in the grammar schools from the thirteenth to the sixteenth century was the "Tabula super Bibliam per versus composita". It was compiled by Friar Alexander of Villedieu (d. about 1240) and consisted of 212 Latin hexameters which were so arranged that each noun indicated the content of a whole chapter. Thus the first verse marks the content of the seven first chapters of Genesis in these words: "Sex, Prohibet, Peccant, Abel, Enoch, Et Arca fit, Intrant". A boy or girl who had memorized these hexameters—and that was a rather easy task—was able to tell the content of every chapter of the whole Bible in running order. The poem was first spread in countless manuscripts and later printed in numerous editions from 1498 to 1711. Francis Gothus or Gotthus, a Friar Minor, wrote a more extensive mnemonic Biblical summary which epitomized the content of each chapter of the Bible

in our iambic dimeters. The first chapter of Genesis is summarized thus: "Ante fit, lux producitur / Dividens aquas congregat / Ornatus factis additur / Producta Adae subjungat." This Bible help was written during the fourteenth or fifteenth century. It was first printed at Lyons in 1515, subsequently passing through several editions. A very popular mnemonic Bible help was the "Roseum memoriale divinorum eloquiorum" composed by Peter of Rosenheim, O.S.B. (d. 1440). It gives the content of each chapter of the Bible in a Latin distich or two verses. From 1489 onward it was printed in countless editions. In 1508 the Dominican Friar James Magdalius (d. about 1520 A. D.) published his "Compendium Bibliae" (Cologne, 1508), which expressed the content of the whole Bible in 257 Latin verses; every verse consists on the average of five mnemonic factors.

These are only the more popular mnemonic Bible helps which were used in medieval schools as efficient means to familiarize the content of Scripture among the pupils of the common schools. The number of manuscript copies must have been great, judging from extant copies. Prior to the year 1520 the printers put more than one hundred thousand copies on the market. Magdalius had his compendium issued in 1,300 copies in 1508.

Some of the metrical Latin versions of the Bible must find mention here because they were used in schools as Bible helps. They were not, strictly speaking, mnemonic text books, though the rhythm and meter as such lend themselves easily to memorizing. These poetical productions were free renderings made according to the rules of Latin prosody and modeled upon the compositions of the early Christian poets.

The number of such metrical Latin versions was very great during the Middle Ages. The oldest of those which were used in school as Bible helps was the "Aurora" of Peter of Riga, canon of Reims (d. 1209). The author called his work "Aurora" i.e. "Twilight", because it was intended "to disperse the clouds of darkness and the obscurities of the Old Testament by letting in the shining light of the New Testament, so that he could say after his labors, as did the angel after his wrestling with Jacob: Let me go, for it is aurora i.e. break of day (Genesis 32 v. 26)." Peter of Riga did not live

to finish his metrical version. Later, Giles Delphus of Paris (d. 1515) completed the work, adding a metrical "Recapitulatio" which gives in 526 leonine verses a summary of the content of the whole Bible, like the above mentioned mnemonic Latin Bible manuals. The metrical version of the seven Penitential Psalms and the Epistle to the Romans were printed in 1507-1515, while the rest of this once very popular Bible help is still buried under the dust of European libraries. Another metrical Latin version which was studied in school is the "Tobiadis" of Matthew of Vendôme. This poetical composition is a metrical version of the book of Tobias in leonine verses and was written between 1177 and 1206. From 1505 onward it was printed several times.

One more kind of Bible help must be mentioned: the so-called "Trees of History". It is related of Peter of Poitiers (d. 1205) that he would draw the tree of the history of the Old and the New Testament on parchment and thereby provide poor students with some sort of Bible helps. These trees were pictorial tables of history; the historical events were inscribed on branches and leaves and their sequence was indicated by the different rows and their connecting lines. Naturally, such primitive productions were predestined for destruction. And in fact, so far as we know, only one specimen of such Bible helps has survived the ravages of times. It is preserved in the Franciscan monastery in Washington, D. C., and bears the title "Compilatio totius Bibliae et Historiarum Scholasticarum." It was finished by the Franciscan Friar John of Mortegliano at Aquilea in the year 1363. The work is a parchment scroll measuring twenty-seven feet in length and eighteen inches in width, including a blank margin of two inches and some small fraction. We may call this work a pictorial table to the "Historia scholastica" of Peter Comestor.

As we see, the number of Bible manuals and Bible helps used in medieval schools was rather large. Yet we did not mention all of them. There were a number of other school books of this kind which were used occasionally, though not so extensively as the above mentioned works. Thus Arator's metrical version of the Acts of the Apostles (written about 550 A. D.) was memorized in schools and this explains why the poem was printed so often prior to the Reformation. The

" Breviarium Bibliorum " of Petrus Aureoli (d. 1322) enjoyed a popularity as a manual of Bible History in many schools and its demand induced the printers to issue it in many editions from 1476 up to 1649. We might mention still others. It is true that these Bible helps were not used uniformly in every school all the time. Yet the number of them vouches for a great zeal displayed by medieval pupils in the study of the Bible.

The Renaissance introduced some changes into the century-old system of Bible study in medieval schools. The humanists placed both the Latin and Greek Bible in the hands of their pupils. Vittorino da Feltre made in 1431 the four-year-old Prince Alessandro Gonzaga study a Latin Psalter and in 1432 he directed his sister Cecilia to memorize the Greek Gospels when she was no more than seven years of age. Like the Greek Fathers, the humanists used more the Sapiential books of Solomon as text books for moral instruction. In other regards, however, they hurt Bible study in school by discarding the Biblical vocabularies, by eliminating Biblical sentences from the Latin readers and grammars and replacing them by quotations from the ancient classical writers and finally by barring the helpful Biblical manuals of former times from their schools. Happily the Renaissance was not the mighty movement which could put an end to the medieval system; hence we see in the majority of schools no change made in the traditional system of the Middle Ages.

The number of children who were educated in school for a secular calling was surely small prior to the thirteenth century. However, it increased rapidly during the succeeding centuries, so that by the year 1500 the number of pupils and schools had become very large. A conservative estimate would place the number of children attending school from 1450 to 1520 at three and a half millions. These millions of children received such a thorough instruction in the Bible as is seldom received in our present Catholic schools where the catechism has replaced the study of the Bible.

Yet the millions of children who did not receive a literary education in schools were likewise made familiar with the Bible. We remarked above that unlettered children could read the story of human salvation from the mnemonic picture

Bibles. Better helps, however, were the rhymed Bibles telling the content of the Scriptures in the different vernacular languages of Europe. Certainly these metrical compositions were not written for the schools where only Latin Bibles and Bible helps were studied. They were not in demand with lettered people and for this reason none of them was printed prior to the Reformation. They were intended for unschooled men and women, boys and girls who did not master the art of reading. Some of these rhymed vernacular Bibles were even composed by illiterates. Caedmon, the author of the "Paraphrase" in English, and Wolfram von Eschenbach, the author of the German poem "Parzival", were unlettered men. Memory was much stronger and a far more ready instrument of education during the Middle Ages than nowadays. As boys and girls who attend school were able at the age of twelve and fourteen years to recite whole books of the Latin Bible and whole books of Latin classics, so unschooled children were able to recite whole rhymed vernacular Bibles. The oral method of teaching by repeating texts bore results which would seem to us impossible.

The Middle Ages produced also a great number of prose versions of the Bible and Biblical manuals in all languages of Europe. These vernacular prose Bibles were likewise never used in school; they were written for the crowds of half-educated people who could not read well a Latin book. A goodly number of these vernacular Bibles and Bible helps were printed on the eve of the Reformation to meet the demand.

Indeed, the Bible was intensely studied in medieval schools; the children acquired the possession of the Word of God in their memory to make it in later life the constant subject of their meditations. Even non-Catholic scholars frankly admit that the medieval people were superior to modern Protestants in familiarity with the Bible.

In conclusion we add a few remarks about Bible studies in early Protestant schools. The Reformation did not bring about a change in educational methods. The early Protestant schools were Latin schools conducted along medieval lines. Luther issued in 1538 the following instruction: "The schoolmasters (i.e. teachers of primary schools) must be careful that they teach their pupils only Latin, not German nor Greek nor

Hebrew, as some have done." He insisted that in the higher grades teachers should talk nothing but Latin to their pupils. This program of Luther was carried out in Protestant schools all over Europe for a century and more. The vernacular language was not taught in any of those schools. The grammars of the various vernacular languages had not yet been written. The only grammar that was studied was the Latin grammar and the grammar schools were Latin schools. In our own country Latin was the language of the Protestant colleges. Harvard admitted only such students as could talk Latin and all conversations in the college had to be conducted in Latin; in the College Hall the Bible reading was made from the Hebrew and Greek texts. Only since 1819 is knowledge of English demanded for entrance into the American colleges.

Accordingly the Latin Bible was the Bible of the early Protestant schools in no other way than in the Middle Ages. The Bible helps were likewise in Latin. In 1591 Luther's small catechism was printed at Frankfort enriched with pictures; the title-page tells us that this small catechism was printed for school children. Yet it was in Latin. As late as 1726 a Latin catechism and prayer book was published at Oxford for the use of children in grammer schools. Rudolphus Gualterus, head of the Zwinglian church at Zurich (d. 1586), published in 1543 a Latin Bible help which in medieval style gives a summary of each chapter of the Bible in a Latin hexameter. The Lutheran minister Melchior Severus published in 1566 a similar mnemonic Bible help in Latin which gives a summary of the Sunday Gospels in Latin distichs. A hundred years later Lutheran ministers deemed it necessary to compose and publish similar Latin Bible helps. In 1652 the minister John Tungerlarius issued a Latin mnemonic analysis of the Sunday Gospels "memoriae juvandae gratia". Another minister, Matthaeus Martini, published at Bremen in 1669 a "Memoriale Biblicum metricum." The celebrated Dutch Reformed theologian John Leusden issued at Leyden in 1694 a "Compendium Biblicum" for students which is a selection of quotations from the New Testament. Even Latin Bible helps composed by Catholics were reprinted by Protestants for the use of Protestant pupils. Melchior Goldast (d. 1635), a Protestant scholar, published in 1620 a "Manuale

Biblicum" which reprints among others a medieval Latin mnemonic Bible help. A Lutheran scholar issued the "Compendium Bibliae" of James Magdalius, O.Pr., at Wittenberg in 1617 for the use of Lutheran pupils.

We see from these Latin publications that the study of the Latin Bible was continued in Protestant schools up to the eighteenth century. The Reformation added even a new Latin Bible help to the great variety of the extant ones, namely the Latin Biblical dramas and plays. These Biblical Latin plays were staged by pupils in the schools and theaters. Catholics followed suit; yet the greater number of these Latin Biblical plays was written and played by Protestants.

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THE PRIEST'S VOICE: ITS USE AND MISUSE.

THE following pages are written in answer to many questions that have come in by mail since the publication of the article on "The Priest's Voice", in the February issue of the REVIEW. The problem is so practical that repetition of thoughts and maxims already discussed will be readily pardoned. The questions proposed by correspondents show that some points remain to be cleared up as we become voice-conscious.

What Chance has a Priest to improve His Voice?

Priests have exceptional advantages for cultivating the voice. Their advantages result from the peculiar nature of their occupation. They are always concerned with voice in some way. The morning Mass, public prayers, the daily Breviary recited at three separate periods of the day, the rehearsal of and preaching of Sunday sermons, and talks to parish societies, afford splendid opportunities for voice improvement. What are most other men doing while priests are often exercising their vocal powers? Millions are bending silently over their work in machine-shops, factories, and banks, with no opportunity to use the voice except in conversational tones, and never at a public-speaking pitch that calls forth the powers of the lungs, vocal cords, and throat, the use of diaphragm

and breath control, and the exercise of tongue, teeth, lips and jaw, for distinct articulation, all of which together must be employed in any kind of oratorical effort. To train these organs to work in perfect harmony is the speaker's task. If one has a weak voice, it can be strengthened. When the speaker is naturally endowed with good vocal organs, training will vastly improve and preserve them. When ample opportunities are at hand to give practice to such trained vocal organs the result should be a voice to attract, to please, and to hold any audience. This should be the achievement of many priests.

A high motive is always the strongest incentive to action, and the greatest aid to persevering achievement. No other class of persons has so exalted a motive for improving the voice as have priests. Men give their blood and their life for their country. Men give their health and their all for wife and children. There is still one motive higher than these. It is the honor and glory of God. Priests do not need to be told this. They have it always before them since it first inspired their vocation and directed their footsteps toward the sanctuary. How naturally then should they feel an impelling urge to possess a voice that will truly give honor to God. Most unprofessional laymen could reasonably ask: "What use might I make of a trained voice? I never get a chance to speak in public." The priest can never ask such a question.

Before and after the Apostolic age the greatest speakers of all time were men who assiduously cultivated their vocal powers. The orators and preachers who were conspicuous for eloquence are found in the priest's classics, in his Bible, and in his Church History. He is familiar with and honors them. He can emulate them in the vast amount of good they did.

An asset for the priest in the matter of vocal culture is his mental background and solid foundation of education. All the arts crave a sympathetic field of operation and a favorable soil for that which they can produce in us. The priest is understood to be a man of culture, with sympathy toward, and taste for the arts. Among them all, none should make greater appeal to him than that art through which he constantly exercises all his sacred functions.

A knowledge of the musical scale, or at least a musical ear, will lend much assistance in cultivating the speaking voice. Most priests have had an opportunity to acquire the rudiments of modern music, or plain chant, in college and seminary. Even some attention may have been given to elocution. In addition, the priest often has competent teachers conveniently near, and helpful books within reach, that will set before him the principles of the vocal art. The Preachers Institute at the Catholic University, Washington, offers splendid facilities to priests, for vocal training.[1]

Is it Worth While to cultivate the Voice?

It is especially worth while when our occupation demands it. All professional singers are trained singers; their voices are cultivated according to the principles of the art. An untrained singer would never dare to sing before a cultured audience, in public. All professional speakers ought also to be trained in voice use. Unfortunately, untrained speakers are found everywhere and they dare to display every kind of blunder in the use of the voice, before every type of audience. Nature in the rough is only something to begin with. It is much, but it is not all. The farmer's field furnishes little until it is ploughed and cultivated. It is the same with fruits and flowers: the wild unpruned kinds are always inferior. The human faculties and the voice must be cultivated with care. Shakespeare said: "What a piece of work is man! How noble in reason! How infinite in faculty."[2] But a cannibal savage is a man. Shakespeare knew that. He referred to the cultivated man. Not until our faculties are trained can we be "infinite in faculty". This training must come from competent teachers, or from books that state the principles of science or art, or from persevering personal research and observation, or from all three. No one is born accomplished in any art or science nor in anything else.

Most people come into the world with the rudiments of voice, one of heaven's first simple gifts. We begin with a cry, an infantile word. Imitation and training develop it into

[1] The Director, Father Ignatius Smith, O.P., is accomplished in the speaking art.

[2] Shakespeare; Hamlet, Act II, Scene 2.

human speech. Here is where nearly everybody stops in the cultivation of the voice. It is felt sufficient for the majority of folk, in the struggle for existence, to use the voice in its lowliest modes. But for those who are to be leaders of the people in any capacity, especially those who are to use the voice in a conspicuous manner, clergyman, singers, actors, lecturers, radio announcers, barristers, legislators, professors, teachers, physicians, there is a plain obligation to improve the voice by training. This means getting rid of harsh tones and acquiring pleasant tones, smoothing out rough manners of speech, and seeking refined expression. We can take a lesson from the Greek actor, and his audience. Professor T. G. Tucker says: "There must be no lack of finish about his voice. He must not rant nor bellow, and his articulation and intonation are judged by the finest and most scrupulous ear ever possessed by an audience. A slip in accent or pronunciation evokes shouts of ridicule, and he never hears the last of it. Also he must not over-act; that is called 'acting the monkey'".[3]

Can the Voice be kept from Deterioration?

The health of the vocal organs is constantly menaced. Their flexibility is in danger of atrophy and stiffness. The same law operates in the vocal organs as in the other muscles and tissues of the body. Some people look young and act young at sixty. By care and exercise they have preserved the muscles of the face from lines, wrinkles, flabbiness, and stiffness. The same thing can be done with the vocal organs, and some singers and speakers have achieved preservation of the voice to a wondeful degree. Everybody can understand how this has been accomplished. It is by assiduous daily exercise of the organs of voice. Victor Maurel, in an interesting page, tells how, at an advanced age, he is still able to sing the great operas. Sarah Bernhardt and countless stars of the stage world kept their voices into the sunset years.

Voice preservation must be recognized as a duty. This is what not one in thousands will undertake seriously. Success and excellence depend upon tireless personal effort. The poet says: "They who strive with Fortune, win or weary her at

[3] *Life in Ancient Athens.* The Macmillan Co., N. Y.; p. 236.

last."[4] If anyone does not believe that this striving is necessary, that regular exercises for the vocal organs are indispensable, let him show as good qualities of voice at fifty as he had between the age of twenty and forty; let him have no difficulty in articulating his consonants, experience no stiffness of the lips, no rigidity of the jaw, let him have nobody asking him: "What did you say?" If he preach a sermon, or make a speech, let him see in his audience as keen an interest in every word that he utters as when in the vigor of young manhood every word was a clear-cut gem scintillating with color, sparkling with fire, fixing the gaze of the beholder. For all this is indeed possible to those who with the maturity of years and the wisdom of fully developed and well-stored minds, have kept their vocal organs relaxed and active as with the vigor of youth. Crutches and canes and braces are supports for bodies infirm with age, but that marvellous faculty the voice retains a perennial freshness when properly cared for, and trained, that only death can silence.

Exhaustion at Mass.

Many priests find the Mass an operation completely fatiguing, through which they go with strength and spirit at a low ebb, the attendant sense of physical discomfort urging itself as a constant distraction. And yet the Mass is of so exalted a nature that it would not be too much could we bring to its performance all the perfections known or possible to man. As a matter of fact, however, we find ourselves burdened with many imperfections, physical as well as spiritual. It is with the former that we are here concerned.

To say Mass constantly out of breath is a distressing experience and it is unnecessary. The use of the voice should never be a cause of exhaustion. It would not be so if the Mass were said rightly. Saying Mass out of breath results from one of two causes or from both—haste or neglect. Time is not taken for required breath or we find "collar-bone breathing," which is insufficient. The remedy for being "out-of-breath" in saying Mass is simple, but there is nothing in the world more important: breathe through the nose only, and breathe deeply! Do this constantly through the Mass. Out-

[4] Byron, *Werner*, Act I, Scene 1.

of-breath exhaustion will never bother any priest at Mass if he keeps in mind and practises that great precept. When a priest becomes habituated to this manner of saying Mass, and it is the only correct way, he will be able to say three Masses consecutively without the least bit of breathlessness. Indeed he will feel that the Mass is not only the greatest thing on earth spiritually, but it is a wonderful physical benefit. Who shall say that the Divine Master did not intend it to be both?

Let none misunderstand the simplicity of the great truth about nose breathing and deep breathing. The most important things concerning our well-being are those easily within our reach. Nose breathing and deep breathing prevent exhaustion during Mass and Office, and greatly benefit health, while the voice takes on a resonant musical tone quality.

Every priest says Mass fasting. Priests sing their Masses fasting. Thousands of priests preach their Sunday and feast-day sermons fasting. Work of any kind done on an empty stomach finds the body vitality low, and work then done draws upon the reserve strength of the body, sapping bodily energy. There is no nourishment at this time to supply strength for what is done. This sapping of energy is especially true of the priest's vocal work when fasting. There is special reason then to feed the languishing body with the only natural source of energy that can be given to it at this time, one which is naturally demanded by the vital forces, and easily supplied. That source of energy is air, great draughts of it, drawn into the lungs by deep breathing. Fortunate is the priest who has habituated himself to fend off exhaustion by Nature's own elixir, through deep breathing.

No priest who attends to his breathing during Mass, and Office, and in the confessional, need consider this a culpable distraction. Attention to breathing is as much a part of the operation of saying Mass, or other sacred function, as the use of the eyes or the hand. Attention to breathing is a part of the "prolatio verborum". When the priest becomes habituated to it, there is no so-called distraction. Moreover, it is no mere novelty that is here urged, but the correct manner of saying Mass, reciting Office, hearing confessions. This achieved, there will be more attention through delight in the performance of those sacred functions, and less distraction

through distress from wrong methods that Jesus never intended to be part of priestly ministrations. The reader need but think of the numberless priests, pale, exhausted, washed-out, after Mass, after confessions. The thought that comes to many physicians in looking over tuberculosis patients is: "They have never learned to breathe."

Reading of the Gospel.

There have been a few in the past who contended that the word of God, because different from other writings, should be read in a rigorous monotone. The reason seems ridiculous. Should a musical instrument which plays sacred airs have only one string or the organ in the church have but one key? There are also a small number of anti-distractionists who admit no inflexion or variety into Scripture reading on the ground that it takes attention from the meaning, just as Roundhead reformers banished all music, paintings, adornments, color, all art, from the churches, "because they were popish distraction."

Sometimes tragic scenes in drama presenting Death personified as a skeleton, or Fate, use a solemn monotone, but that is an exceptional dramatic style suited to such characters, and it requires more artistic sense and excellent voice management than most readers are able to bring to such style of expression. There is nothing in all literature more difficult to read than the Epistles and the Gospels. It is largely due to the peculiar style of the sacred narrative, the result of literal translation from the ancient texts. Almost any page of history, biography, fiction, in English, will read smoothly enough. Not so the divine Scriptures. There is an uniqueness about its reading that makes our best efforts feel awkward. There is, then, the greater reason to bring to the reading of the Epistle and the Gospel the finest skill that training can produce. This skill will be shown in a pitch sufficient for audibility; a distinct articulation for intelligibility; an earnestness of inflexion for expression; a carefulness about correct emphasis and phrasing for the sense.

Another reason why we read the Epistle and the Gospel poorly is, strange to say, because we have read them so often. We read with an apologetic timidity. We feel self-conscious.

We fail in earnestness. We show that we are beaten before we begin. This is not because we always know what is coming next, but because we realize that the congregation knows what is coming next. We are poor actors in the sense that we lack the art to do this reading over and over again, and still do it well. If we were reading the Scripture for the first time, to those who had never heard it before, our seriousness would be deepened, our expression more impressive.

What is the remedy? Never read in such manner that the hearer can see that you have in mind the words that are yet to come.[5] An accomplished writer on elocution states the rule thus: "We must read not as if the thoughts were committed to memory beforehand, but as if they were born at the moment of utterance."[6] The greatest success, in reading the Scripture, as in every other vocal work, is found in breath control, and there is no effective reading aloud without it.

What is the Purpose of Breath Control?

Breath control achieves voice control. It is really marvellous to note the fine effects that can be accomplished by the voice when the breath is managed with skill. Not only is musical resonance noticed in the voice, by breath control, but the monotony of tone and of pitch is easily changed to a pleasing variety, and the speaker or singer feels that he can verily do what he wishes with the voice.

The priest who has mastered breath control is conscious of an ease and comfort in everything he does with the voice. He takes any pitch he wishes, any tone required. He holds a tone as long as desired and uses the voice to any length. He finishes as refreshed as when he began, and, in the case of many experts of this art, stronger than at the start. Breath control is a tonic to the body. A writer who sought the opinions of voice masters says: "All admit that the subject of breath control is perhaps the most important of all." He quotes the following: David Bispham: "Correct breath control must be carefully studied." Oscar Saenger: "The management of the breath is a most important factor." Yeatman

[5] This is not incompatible with the practice of looking ahead several words in public reading.

[6] *The Art of Reading Aloud*, J. Scott Clark; New York, Henry Holt Co.

Griffith: "Breath control is indeed a vital need." Frieda Hempel: "The very first thing is breath control." [7]

What can be done to make the Confessional easier?

Sit up straight and attend to sufficient breathing.

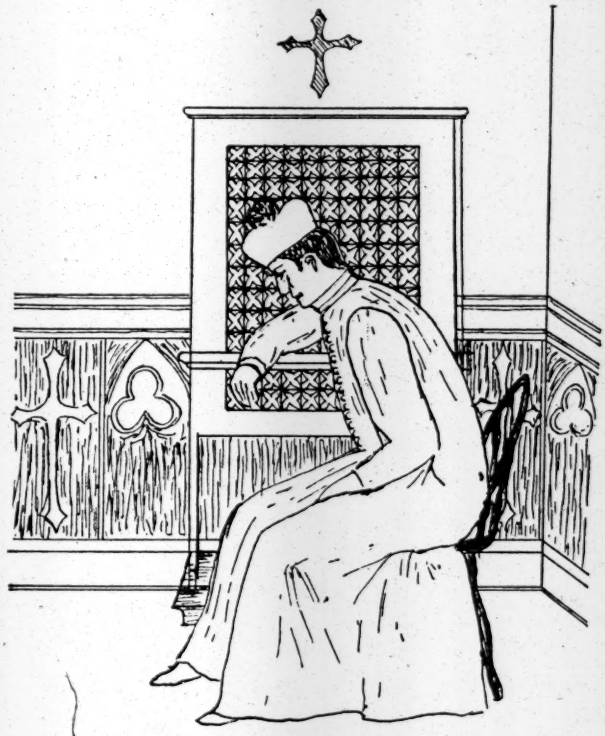


FIG. I. AN INCORRECT POSITION FOR BREATHING AND VOICE IN THE CONFESSIONAL.

In the above illustration, the priest cuts short his breathing, talks with exhaustion and husky voice. Bent over, unnecessarily, with chest cramped and head drooped, he not only cannot breathe normally, but he congests the circulation of the blood. He looks pale, has headache, cannot think accurately, and has difficulty solving his cases. If he does not learn to sit up and breathe, somebody will soon collect his life insurance.

[7] Harriette Brower, *Vocal Mastery*, p. 279. Frederick A. Stokes Co., New York.

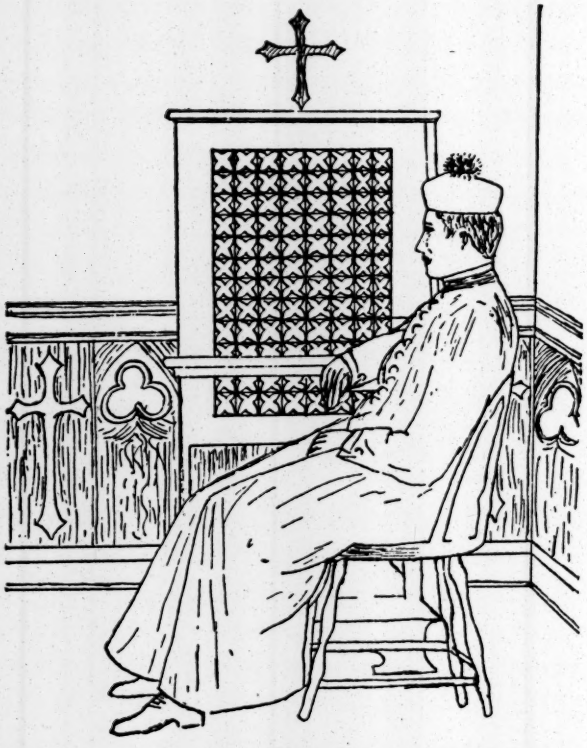


FIG. II. A CORRECT POSITION FOR BREATHING AND VOICE IN THE CONFESSIONAL.

In the above illustration, the priest breathes fully and naturally. He gives himself a proper opportunity to act as JUDGE with judicial mercy, as PHYSICIAN with spiritual remedies, as PRIEST with heavenly sympathy. His voice is calm, with soothing quality. He is not neurotic, does not act with haste. His full breathing brings guerdon to himself and comfort to his penitents.

Preachers who slay Prepositions and Pronouns.

Two of the commonest speech faults of the pulpit, multiplied daily by the radio, are the slaughter of prepositions, and the massacre of pronouns. Inoffensive little prepositions are stressed when they are not at all important and therefore are not to be emphasized in a phrase or sentence. This is so

widespread an offence that it takes on the appearance of a general conspiracy. Yet this treatment of prepositions and pronouns is as clearly contrary to the laws and logic of speech as any palpable error can be.

Countless preachers who would blush with shame if guilty of a mistake in grammar, bat not an eye when guilty of numberless blunders concerning these two parts of speech. A mistake in grammar need not becloud the meaning of a sentence, but words wrongly emphasized draw away the meaning, as a smokescreen thrown around an object hides it from view. Here are real examples of wrong emphasis jotted down as heard: "We will try to answer them *for* you." "It is a witness *to* the law." "He smiles *upon* them." "It shall be done *unto* you." "Our pleasure to broadcast *to* you." Many other examples lie before us. How much more pleasant, because intelligible, those sentences would have sounded to the ears of many listeners had they received proper emphasis in each case: "We will try to *answer* them for you." "It is a *witness* to the law." "He *smiles* upon them." "It shall be *done* unto you." "Our pleasure to *broadcast* to you."

As to the pronouns, we hear errors of emphasis like the following: "Opening *His* mouth He taught them." "For if *you* love them that love you, what reward shall *you* have?" Manifestly, it would have helped the hearers to a better understanding of the texts if no contrast were implied in the first sentence, and a wrong and puzzling kind of contrast had not been expressed in the second sentence. Many priests would have correctly read the passages thus: "Opening His mouth He *taught* them." "For if you love *them* that love *you,* what *reward* shall you have?"

Besides indiscriminate mistakes too numerous to mention here, from radio announcers, and all classes of speakers, there is especially an alarming tendency to emphasize the last word in sentences. It is not a trivial matter. It is as mistaken as any wrong thing can be, and truly scandalous because it teaches millions the same error, setting up a standard contrary to the law of reason, and established authority. It is anarchy in speech, if heedlessly persisted in. Following are genuine instances: A lecturer says: "During the musical program, several questions will be *asked.*" A senator says: "His grasp

of government *problems.*" Another says: "Don't worry about entertainment *problems.*" (He had likely heard the forementioned senator). Here is a man who speaks with authority "In military and shipping *matters.*" Another: "Will give you a tip on holiday *presents.*" Now we hear of "The Blank Rubber *Company.*" Someone speaks of "The United States Golf *Association.*" Again we are told of "The New York Shipbuilding *Company.*" But day and night on the air is: "The Columbia Broadcasting *System.*" And something is "Made especially for broadcast *purposes.*" And something is "Located in The Chamber of Commerce *Building.*" All the foregoing are blunders with a bad influence, because after hearing them, one is inclined to feel that they are correct. In every one of those phrases the important word and its idea are ignored and sunk, while the unimportant word is raised to prominence with emphasis. It's killing the king and crowning the fool.

It is not too much to say that such daily corruption of speech by the radio calls for action by university associations, boards of education, and educational conventions. Everyone must see that it is vastly more vital to language than the mere long or short of a vowel. Yet what a wave of scorn passed over the land, directed at a certain great statesman because he pronounced the letter "a" in radio, short! Even the hillbilly, the stick-whittling cracker, and the unwashed, had their grin, and the high-school girl giggled, at the expense of the distinguished gentleman. So indoctrinated are we, to fizzle, futility, and inconsistency in matters of speech.

Principles of Voice Use in Speaking and Singing.

I. Breathing.

Breathe through the nose only; keep the mouth shut. Even in speaking and singing, much of the breathing ought to be only through the nose.

Breathe fully, deeply, not excessively, to a strain.

Practise intercostal breathing. Spread your fingers at your sides just below the short ribs, above the waist. Breathe to make that lower rib region expand. There is where the lungs are largest.

Avoid clavicular or collar bone breathing. It is this superficial, insufficient breathing that causes throat troubles, and disposes some people to tuberculosis. Throat trouble comes, in this situation because the strain is put upon the vocal organs, unsupported by air, by breath. The life and health of the vocal organs depend upon sufficient air.

Acquire the habit of breath control. Breathe and hold the breath and utter your words and sing your notes upon the column of air held in your lungs and in your throat. This gives vocal power, splendid resonance, and rich quality to the tone. It expands the lungs, strengthens the heart, and oxygenates the blood throughout the whole body. *Do not hold the breath longer than a phrase or a very short sentence.*

Breath control is practised mostly for good tone. It is good every way. Neglect of breath control often causes hoarseness, by letting out too much breath at one time, thus leaving the speech organs unsupported by air, and straining the vocal apparatus.

Find what is the compass of your voice. Do not speak nor sing beyond it.

II. CLERGYMAN'S SORE THROAT.

Sore throat (clergyman's) often comes from raising the larynx too high. Using a pitch of voice too high will cause it. When it is persistent a physician should be consulted.

Inflammation of the throat sometimes persists from sounding words back in the throat. When sore throat comes from speaking too high, or singing too high: rest the voice, and speak and sing in lower or medium pitch. When inflammation results from throat talking, place the words more forward back of the upper front teeth.

III. STRENGTHEN THE VOICE.

To strengthen the voice, use daily moderate vocal exercise in sounding the vowels. They are the basis of voice development. Thus: Take a breath before each vowel. Use, at first, your lowest comfortable pitch. Then: Utter A-E-I-O-U each vowel separately. Use the Italian sound of the vowels. Do the same on three successive higher pitches. Do not pitch too high. Utter A E I O U *legato* or connectedly. Use the

Italian sound of the vowels. Do the same on three successive higher pitches. Practise this, five times every day.

To further strengthen the voice: Practise *oral* reading every day. Choose a book with simple style. Start with five minute readings; work up to fifteen minute readings.

If you breathe correctly and have your proper pitch, half an hour's preaching ought not be felt hurtful.

For good articulation, sound the entire alphabet five times every day, using tongue, lips, teeth, and jaw, freely. This is an exercise more convenient than recourse to elaborate systems of vowels and consonants in text books.

IV. EMPHASIS.

For correct *emphasis,* try to determine the important word in every sentence, or phrase. Emphasize that important word. It is the key word which unlocks the meaning of the sentence. Example: At *that*[8] time Jesus said. Too frequent emphasis would render reading jumpy and senseless. It would frustrate its purpose.

Of two words equally important, either one, or both, may be emphasized, usually. Example: Art *Thou* He who art to come? Or: Art Thou He who art to *come?* Words contrasted in meaning, should be emphasized. Example: *Black* and *white, rich* and *poor,* all *alike* were welcome. In the foregoing, and the following, the second emphatic word may take a downward inflexion. Example: Are they *Hebrews?* So am *I.* Are they *Israelites?* So am *I.*

V. INFLEXION.

Inflexion is change of pitch on successive words, upward or downward, for variety.

For inflexion, read Shakespeare orally. The reading of dialogue almost forces inflexion. Ex. Julius Caesar.

The following passage illustrates inflexion:

me,
loved I fortunate
Caesar weep was I
As for he rejoice
him; as at
it;

[8] This example especially is chosen, because it recurs every Sunday. It is wrong to emphasize the word "time", as so often heard.

ambitious
valiant was I
was I he slew
he honor as him.
as him; but

tears joy honor
are for for for
There his his his
love; fortune; valor;

death
for
his
and ambition.

We should practise inflexion in the Epistles and Gospels. The neglect of it is dull monotone.

Phrasing is achieved by observing the punctuation—ordinarily. Phrasing groups words related in sense. Good phrasing makes meaning evident. It hits the hearer between the eyes, with the sense of the words.

The same sentence may be expressed in three different ways. First: the sentence may be uttered so inarticulately that the meaning is not grasped at all. Second: the sentence may be pronounced clearly enough, so that the meaning is understood, but that is all; the hearer is passive and unimpressed. Third: the sentence may be expressed not only distinctly with the meaning made clear, but with such accuracy of emphasis and sincerity of inflexion that the hearer is convinced, moved to adopt the views of the speaker, and ready to act upon them. This third manner of speech is the way of perfect expression, the magnetic power of every successful speaker.

VI. EXPRESSION.

Physical exercise is good for the voice, because it promotes deep breathing. Use Indian clubs or dumb-bells ten minutes every day. But keep the mouth shut and breathe through the nose only.

The daily practice on piano or organ of easy vocal exercises, or scales, or the simple A-E-I-O-U, if continued perseveringly, not forcing the voice, will make it flexible and improve its quality.

Before singing, practise humming M-N-IN-ON with deep breathing through the nose. It helps to induce resonance.

Do not seek improvement by leaps and bounds, but gradually, little by little, ever so little, then the voice will remain good, as every great thing is achieved slowly.

Here are the words of the famous voice specialist Dr. Rush: "It is, then, by the use of the few elements which have been enumerated that the apparently infinite effects of speech are produced."

A little daily exercise of the voice means—

Your voice will be flexible, and of good tone.

Your throat muscles will not atrophy.

Daily phlegm will be removed.

Deep breathing will become a healthful habit.

Neglect of daily exercise of voice means—

Your voice will become dour, colorless, toneless.

Your mouth and throat muscles will become rigid and set, or flabby.

A little more phlegm will gather and stay each day.

Breathing will become less and less every day until the finish.

Moderate daily exercise of the voice, as above, means health, good voice, an optimistic outlook on life and work, and on all of God's world!

CHARLES B. CARROLL, S.S.J.

Notch Cliff, Maryland.

Analecta

SACRA PAENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis.)

Decretum de quibusdam Indulgentiis adnexis Recitationi "Pater, Ave et Gloria" sexies repetitae.

In non paucis Indulgentiarum Summariis ad recitationem sex Pater, Ave et Gloria adnexae dicuntur, *toties quoties*, Indulgentiae universae Septem Urbis basilicarum, Stationum Romanarum, Portiunculae, Ierusalem et S. Jacobi a Compostella: raro admodum aliqua temporis aut loci habita ratione, nulla inter plenarias et partiales facta distinctione, nulla aut una vel alia solummodo ex suetis conditionibus servata.

Talis tantaque Indulgentiarum largitio non modo haud mediocris admirationis causa exstitit apud plures, qui opinati sunt nimia hac, ut aiebant, prodigalitate thesauros Ecclesiae, tanta sanctitate ac studio iugiter servatos ac custoditos, quodammodo effundi, sed et ansam viris doctis praebuit in diversissimas sententias abeundi tum quoad modum documenta interpretandi quibus eaedem Indulgentiae inniti dicebantur, tum quoad rationem eamdem largitionem cum Sanctae Sedis praxi componendi.

Quam ob rem Sacra Paenitentiaria haud semel de natura et numero harum indulgentiarum quaesita, tandem id consilii cepit ut tota res deferretur Summo Pontifici, Supremo thesau-

rorum Ecclesiae Moderatori, ut hoc super negotio mentem Suam aperiret.

Itaque Sanctitas Sua, omnibus mature perpensis quae ad hanc rem spectabant, in Audientia infra scripto Cardinali Maiori Paenitentiario die 20 Ianuarii proxime elapsi concessa, decernere dignata est:

Indulgentias, quae in praefatis Summariis adnexae exhibentur recitationi sex *Pater, Ave* et *Gloria,* ita moderandas esse ut christifideles, qui gratiis spiritualibus de quibus in iisdem Summariis fruuntur, Indulgentiam tantum *partialem decem annorum* lucrari valeant quoties saltem corde contrito et devote memoratam recitationem fuderint ad mentem Summi Pontificis id est pro pace animorum, debita ubique libertate Ecclesiae atque populorum omnium concordia et vera prosperitate: si vero per integrum mensem hoc peregerint Indulgentiam *plenariam,* suetis tamen conditionibus, acquirere queant: abrogatis praecedentibus hac super re concessionibus et privilegiis; contrariis quibuslibet etiam speciali mentione dignis minime obstantibus.

Datum Romae ex aedibus S. Paenitentiariae, die 22 Aprilis 1933.

L. Card. Lauri, *Paenitentiarius Maior.*

L. * S. I. Teodori, *Secretarius.*

DIARIUM ROMANAE CURIAE.

Recent Pontifical Appointments.

Knights of the Order of St. Gregory the Great, civil class:

28 October, 1932: Mr. Roger Ford, of the Diocese of Clifton, England.

27 November: Mr. James F. Reid, of the Archdiocese of New York.

30 November: Messrs. John Henry Phelan and Charles Stubbs, of the Diocese of Galveston.

21 December: Bernard Charles Brien, of the Diocese of Plymouth, England.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED PENITENTIARY APOSTOLIC, through its Office on Indulgences, issues a decree which specifies the indulgences that may be gained by the recitation of Pater, Ave and Gloria six times.

ROMAN CURIA announces officially some recent Papal appointments.

RECENT EPISCOPAL ARMS.

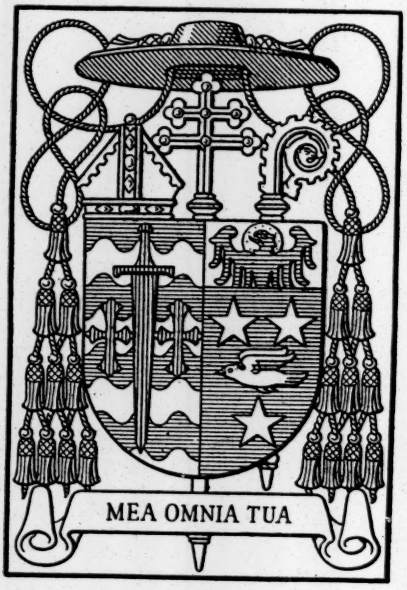
I. ARMS OF THE ARCHBISHOP OF SAINT PAUL.

Two coats impaled. A: Barry-wavy of eight azure and silver, a sword in pale, hilt up, between two crosses paty in fess gules (See of Saint Paul). B: Azure, a flying dove between three molets silver; on a silver chief an azure eagle with gold halo, issuing (Murray). The arms of the Archdiocese have been explained in the REVIEW,[1] as have been also those personal to Monsignor Murray, when he was Bishop of Portland.[2]

Some years ago one of my episcopal clients, on his translation to another see, brought up a point that may well be explained. On his new shield he deplored the removal of the insignia of his former diocese, on the ground that as he had been bishop of that place, his arms should still show the fact as an historical record. But this is a misconception of the function of heraldry, which is simply to identify its owner, not to record his history. The arms on the dexter impalement of the shield of a Bishop Ordinary (when the shield is gram-

[1] Vol. LXIII, No. 1, p. 40.
[2] Vol. LXXX, No. 4, p. 390.

matically composed) are strictly those of his jurisdiction. When his jurisdiction changes, this half of his shield necessarily changes also. One or two of our Bishops Ordinary bear impaled arms in which the dexter impalement is not intended as a diocesan jurisdictional coat; this makes the impalement grossly ungrammatical. The half-instructed amateur designer rarely understands the structural grammar of her-

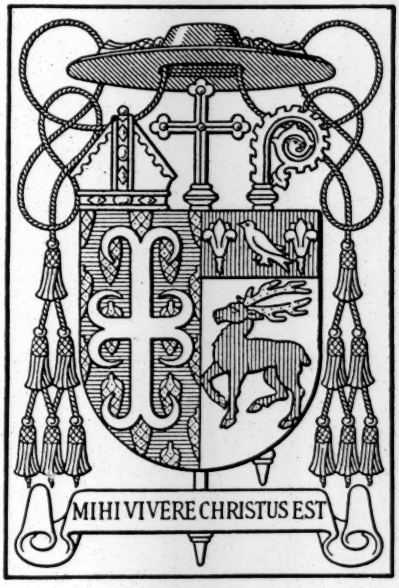


aldry, as it is seldom explained in the popular "manuals"; hence the heraldry of our Catholic institutions swarms with too many ungrammatical shields, bearing false quarterings, false impalements, and similar constructional blunders, to say nothing of unidiomatic charges. That these shields have been designed in good faith does not, of course, better their quality.

II. Arms of the Bishop of Portland.

Two coats impaled. A: Azure sown with gold pine-cones, a silver cross-moline (See of Portland). B: Argent, a tripping stag gules, with gold horns and hoofs; on a chief gules a martlet between two lilies, all silver (McCarthy). The diocesan arms as established by Bishop (now Archbishop)

Murray have been explained in the REVIEW.[3] The pine-cones, used to indicate the "Pine-Tree State", were called by the old heraldists "pine-apples", the early English word for them. It is one of the humors of heraldry that several ancient family coats which originally bore these cones as charges, to-day appear with the modern pine-apple, fruit of the ananas, through a mistaken reading of the long unchanging jargon of



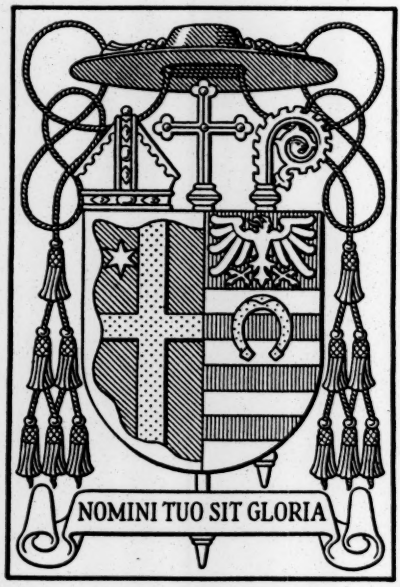
heraldry. But modern heraldic scholars are largely abandoning this jargon. On the Bishop's impalement the stag is that of the McCarthy family; the martlet is from the apocryphal arms of Saint Edward the Confessor, and the lilies are those of Saint Joseph—his two name Patrons.

III. ARMS OF THE BISHOP OF GRAND ISLAND.

Two coats impaled. A: Vert, a gold cross and, in the canton, a silver star of six points, with a silver wavy border, the latter dimidiated (See of Grand Island). B: Silver, three bars gules, the topmost debruised by a gold horse-shoe; on a

[3] *Ibidem.*

chief gules a silver eagle (Bona). On the diocesan arms, as such, the wavy silver border goes round the whole shield, which, with its green field, indicates heraldically a "grand island"; the star indicates Our Lady as Patron of the cathedral church. When a coat with a border is impaled, the border is not carried down the dividing, palar line, but is "dimidiated", so that only half of the original border appears; this

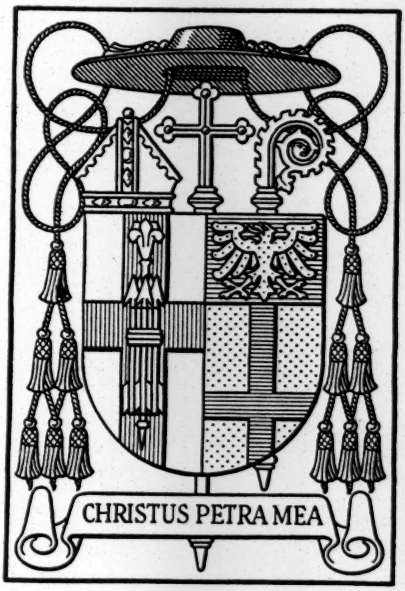


medieval usage, which still obtains, keeps the other charges from being unduly compressed. A distinguished exception was the continuance of the border down the palar line in the arms of Alexander VI and of Saint Francis Borja, who impaled the coats of Borja and Oms. Calixtus III used Borja alone. On Bishop Bona's impalement the horseshoe is from the arms of Saint Stanislaus, his name Patron, while the chief shows the arms of Saint Casimir, of whose church in Chicago he was Pastor.

IV. Arms of the Bishop of Manchester.

Two coats impaled. A: Silver, on a cross gules a triply bound sheaf of five arrows encircling a staff, its top ending

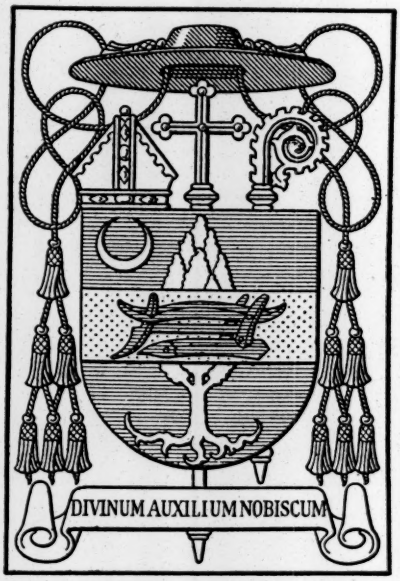
in a lily, all silver (See of Manchester). B: Gold, a long-cross throughout, reversed, azure; on a chief of the same a gold eagle (Peterson). The sheaf of arrows in the diocesan arms is taken from the early seal of New Hampshire, of which it formed the central figure; the arrows were intended to symbolize the then five counties of the State. The lily-topped staff indicates Saint Joseph, Patron of the cathedral church.



On the Bishop's impalement the reversed cross is that of Saint Peter, Patron of his family, and the eagle of Saint John indicates his baptismal name-Patron. Bishop Peterson's arms have been subject to more than the average number of mutations. First, as Domestic Prelate, his shield impaled his personal insignia with the arms of Saint John's Seminary, Boston, of which he was Rector; next, as Pastor of the Church of Saint Catherine of Genoa, he impaled the arms of his parish; then, as titular Bishop of Hippo, he used his personal coat only; and now, as above.

V. Arms of the Bishop of Lunda, Auxiliary to Cincinnati.

Azure, a silver poplar-tree eradicated, debruised by a gold fess charged with a plough gules, and, in dexter chief a silver crescent (Albers). The tree is a rebus-charge, as in German the word "Alber" means a white or silver poplar. In medi-



eval heraldry a tree was often drawn with its roots showing, merely that they might decoratively fill the space at the base of the shield and thus balance somewhat, in composition, the foliage above. When thus drawn the heralds applied the term "eradicated", but the term, and this way of drawing a tree, had no "symbolic" implications—it was wholly a matter of decorative design. The plough is from the arms of the Archdiocese of Cincinnati, and the crescent is that of the Immaculate Conception.

Pierre de Chaignon la Rose.

APPRECIATION OF THE BREVIARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have been interested in reading the recent contributions to the REVIEW on better appreciation of the Breviary. May I be permitted to make a few comments on this subject, which should be of vital importance to every priest. I do not profess to have had any better preparation for its recitation than the priest ordinarily does in his seminary course; but I have discovered, for my own devotion, many beauties in the Breviary. After many years of recitation, I love the Book, as I love Holy Mass and the smallest rubric connected with the administration of the Sacraments. I am thoroughly in accord with the suggestions which have been offered, but, if love is absent, all the learning in the world will not take the place of it during the recitation of the Breviary.

If one hasn't a high ideal of his priestly office and doesn't love its duties, it is not likely that he is going to be much interested in reciting the Divine Office or celebrating Holy Mass *pie, attente ac devote.* After a long and varied experience in the priesthood, in a maze I am still wondering how to reconcile with the priestly state the sad exhibitions, which are thrust on one, of the farce called recitation of the Office and so often. I wonder why it is permitted to go on regularly at the annual retreat. I have been informed that, in some places, it has been eliminated, for those who love the Breviary couldn't get their breath between the verses of the Psalms.

The seminary would be doing a good work to see to it, that the aspirant to holy orders has not only " debita scientia," but also " disciplina et bonitas ". If the Breviary is not a prayer, it is nothing in the life of a priest. It is a public prayer, the prayer in a priest's life. It is a supernatural act and needs not only " bonitas," but sacrifice born of discipline. What is said of the recitation of the Breviary is applicable, too, to the Mass and all the functions which enter into the priestly life.

I read an article in one of the secular magazines and, to my astonishment, the author, who is a Protestant minister, stated that in his opinion the greatest public act of devotion befitting God is the Mass of the Catholic Church, and he went on to say that it would continue so, if the priests didn't spoil the celebra-

tion of it. This little admonition should show us that, besides having real love for God, there is an obligation on us to give edification in the performance of our priestly duties.

DANIEL J. GERCKE,
Bishop of Tucson.

VENIAL SIN AND PLENARY INDULGENCES.

Qu. I. a. Must venial sins be submitted to the power of the keys? That is, must they be confessed?

b. The catechism says, "we are bound to confess all our mortal sins, but it is well also to confess all our venial sins". If, then, it is only well, should we preach the necessity of confessing them?

II. a. We learn from the catechism that venial sin deserves temporal punishment only. Should, then, there be necessity to confess it or even to advert to it, in order to gain a Plenary Indulgence, the object of which is to remove all temporal punishment due to sin?

b. Is formal sorrow for venial sin necessary to gain a plenary indulgence? Or is the absence of affection for venial sin sufficient?

Resp. I. a. (1) There is no necessity, *per se,* of confessing venial sins.[1] For, first, even if a person die with unforgiven venial sins on his soul he does not thereby forfeit eternal happiness in heaven; and, secondly, there are other ways in which venial sins may be forgiven,—by an act of contrition, for example, or by any act of piety, as assistance at Mass, the recitation of the Lord's prayer, the pious use of sacramentals. (Just *how* these various works of piety operate to procure the forgiveness of venial sins is not pertinent to the issue here.)

(2) However, it is, on occasion, necessary *per accidens* to confess venial sins, as when, for instance, a person who has never committed a mortal sin, and hence cannot confess one, either current, or previously confessed and forgiven, receives the Sacrament of Penance. The annual confession (practically necessary as an adjunct of the Easter Communion), or his confession as a condition for gaining certain indulgences are examples of a necessary confession, and hence of necessarily submitting venial sins to the power of the keys, on the part of such a person.

[1] Cf. Denzinger, *Enchiridion Symbolorum,* # 899.

b. (1) In the preceding cases where it may be necessary *per accidens* to confess venial sins, it is never *necessary* to confess *all* one's venial sins. For one venial sin can be forgiven without others that are coëxistent being forgiven at the same time. Hence it would be wrong to preach to the people that it is *necessary* to confess *all* one's venial sins, either for such occasions as cited or for a general rule of life.

(2) On the other hand the people certainly should be given opportune instruction as to the confession of venial sins. Too often the confessor is satisfied with the minimum routine of more or less automatically absolving mortal sins and paying little attention, in his capacity of director, to urging the faithful to strive after a certain relative perfection which, while it is not beyond them, will serve at once to make more probable or certain their ultimate perseverance, conduce to the greater honor and glory of God, and edify their neighbors. This is all the more to be remarked inasmuch as the mere preservation of the state of grace is, at least for many of the faithful, morally impossible unless they strive to grow in holiness.

Hence, first, the faithful should from time to time be given instruction about certain points that are to be kept in mind in connexion with the confession of venial sins, as, for example, that one who confesses only venial sins must have proper sorrow for them, or for at least one of them, while also there must be present a true purpose of amendment. And, secondly, the utility (but not the necessity) of confessing *all* one's venial sins may, in extension of the preceding procedure, very well be brought home to the people, or to select groups among them.

II. a. (1) Omitting the question of the *reatus poenae aeternae,* the same distinction as in the case of mortal sin must be made with regard to certain effects of venial sin. Even though the commission of venial sin incurs temporal punishment only, yet the *culpa* and the *poena* are not one and the same thing. An indulgence, *quoad hoc,* is the remission of temporal punishment due to sin, whether mortal or venial. An indulgence is not the remission of the guilt of any sin, no more of venial than of mortal. Now the temporal punishment due to a sin cannot be remitted until the guilt of said sin has first been wiped out.[2]

[2] Cf. Canon 911.

(2) Hence when there is question of gaining a plenary indulgence to be applied to the person gaining it, not only mortal sins, but also any venial sins that may be on the soul of that person must first be forgiven. Venial sins can be forgiven in a variety of ways, as previously stated, hence confession of these venial sins mentioned in the preceding sentence is not *necessary* for the gaining of a plenary indulgence if some one (or more) of these ways is sufficiently available for the wiping out of the guilt of all venial sins. Evidently, however, it is necessary to advert in some way, at least virtually, to all one's venial sins, under the circumstances in question, in order to insure, so far as possible, the gaining of the plenary indulgence.

(3) On the other hand when there is question of gaining a plenary indulgence on behalf of a soul (or the souls) in Purgatory, if confession is not prescribed, and if the rather customary clausula, "*saltem corde contrito,*" or its equivalent, is not present in the conditions, i.e. if the state of grace is not explicitly requisite, the question is controverted, with perhaps the weight of opinion in favor of the more lenient view that the state of grace is not necessary for the gaining of said indulgence.[3] Hence in such a case it would not be *necessary* even to advert to one's venial sins. It may be added that with regard to one specific indulgence the question has been officially settled. The Congregation of Indulgences, 12 March, 1855, handed down the decision that the indulgence of a privileged altar, *pro defunctis,* is gained even if the celebrant of the Mass for the gaining thereof is not in the state of grace.

b. To avoid unnecessary repetition this question may be more precisely restated as follows: Is formal sorrow for *any or all* venial sin necessary to gain a plenary indulgence for *oneself* (or *pro defunctis,* when the state of grace is required)? Or is the absence of affection for venial sin sufficient?

(1) It is well here to call attention again to the fact that for the gaining of a plenary indulgence for oneself (possibly also for a plenary indulgence *pro defunctis* in the case just

[3] Note that Canon 925, with reference to the state of grace, requires it only "ut quis capax sit *sibi* lucrandi indulgentias".

cited), it is first *necessary* that *all* venial sins be forgiven. To take the easiest example (one among several, however), an act of perfect contrition, of perfect love of God, can wipe out all venial sin. In that act there is contained virtual sorrow for all venial sins, but not necessarily formal sorrow for them. Hence formal sorrow for any or all venial sin is not *per se* necessary for the gaining of a plenary indulgence for oneself (or *pro defunctis* when the state of grace is required). It may be necessary, however, *per accidens,* if no other way is available for a given individual.

(2) The absence of *affection* for (any specific, or all) venial sin can coëxist with the actual presence of venial sin. Hence the absence of affection for venial sin would not of itself be sufficient, *quoad hoc,* for the gaining of a plenary indulgence for oneself (or *pro defunctis,* in the case cited).

* * * *

A further word may be permitted in conclusion. It is plain that, though we commonly speak of the state of grace as a necessary condition for the gaining of an indulgence, something more is really required for the gaining of a plenary indulgence for oneself. The requirement may be called the "perfect state of grace," in which, namely, no stain of any sin at all is upon the soul. Limitations of space, as well as the limits of the question presented here, forbid developing the point that the acquisition of this "perfect state of grace," even for the common faithful, is undoubtedly easier than would at first sight appear to be the case (particularly, that is to say, through the inculcation of *universal* motives of love, and of sorrow for sin).

Apart from this question, however, a quasi-mathematical example may serve to counteract the possible waning of enthusiasm for gaining of plenary indulgences for oneself, in face of this rigid requirement. Canon 926 establishes that a plenary indulgence may be "partially" gained, if the expression may be permitted. Let us suppose, then, the case of a man who, in his striving to attain the necessary "perfect state of grace" to gain for himself a given plenary indulgence, succeeds in cleansing his soul of the guilt of, say, five mortal sins, and fifteen venial sins, the net temporal punishment due to them all being the equivalent of fifty years of penance in the primi-

tive Church, or, if one wishes to use the rather crude expression, of fifty, or one hundred, or two hundred years in Purgatory. However, there is still the guilt of one small, yet unforgiven, venial sin upon his soul, the temporal punishment due to it being, let us say, the equivalent of forty days of penance, or, to keep the same formula as before, one or two or three months in Purgatory. He "partially" gains his plenary indulgence, to the extent that all but the temporal punishment due this one remaining venial sin is remitted.

FACULTIES ACQUIRED BEFORE 1 APRIL NOT REVOKED.

Priests who had obtained faculties to attach indulgences to religious articles, in virtue of membership in pious associations before 1 April of this year, have not been stripped of these faculties.

The contrary was stated in our Conference in the June issue (pp. 621-622). Our earlier interpretation is at variance with the decree of the Sacred Penitentiary. The decree in question, which was printed in our June issue and on which we commented, speaks only of concessions made to the pious associations which conferred the faculties upon its priest members. It does not speak of withdrawing faculties which priest members had acquired before the decree was issued. It is well to remember therefore that priests who were members of such associations before I April, 1933, still retain the faculties to attach indulgences to articles of devotion, but that those who had joined these associations since 1 April of this year do not obtain the faculties by virtue of membership.

WIFE'S DUTY WHEN HUSBAND STEALS FOR FAMILY.

Qu. Peter has an opportunity of buying for $50.00 a stolen refrigerator, the value of which is reasonably estimated at $250.00, and informs his wife, Mary, to that effect. Mary raises no objections to Peter's proposal although she knows that by so doing she could change his mind; neither does she encourage him in his design. Peter obtains the refrigerator and places it at the family's disposal for use. When Mary mentions the matter to her confessor she is told that she is obliged in justice to return the refrigerator or its equivalent in money to the owner.

1. (a) What is positive and what is negative coöperation? (b) Is he who coöperates negatively in the damage of another held in justice to make restitution? (c) 5.[1] Was the confessor's decision correct?

I think the confessor was too severe. Mary's obligation to restitution either *pro rata* or *in solidum* would arise from coöperation either as: 2. *consentiens* or *non obstans*. She does not seem to be either. When Peter mentioned the purchasing of the stolen refrigerator, she said nothing. 6. I think she was not bound in justice to object, but she surely was bound *ex charitate*. If a child of hers made this proposal, then her silence means consent: "*Qui tacet consentire censetur*"; because she is bound to correct her child—a minor—in justice. 7. But she is not her husband's keeper. Neither does she come under: 3. *non obstans* for the same reasons and in the domain of justice. If she were appointed administrator the case would be otherwise. 4. But when the refrigerator is installed and Mary uses it for meat etc., is she coöperating? I think not, *at least formaliter*—the husband is the head of the house and she is under his control and direction in the domestic management.

Resp. 1. (a) From the context there would seem to be no doubt that the proponent of the *casus* intends specifically to ask: What is positive and what is negative *unjust* coöperation? For it must be remembered that sinful coöperation can occur without injustice being involved (*vide infra*, 6).

Positive unjust coöperation is the giving of *active* aid to one or more in causing loss or damage to a third person or persons. Negative unjust coöperation consists of the omission of an effective action on the part of one who is able and who is bound in justice (as by contract) to prevent injustice being done his principal by another.

(b) He who unjustly coöperates negatively in the damage of another is held in justice to make restitution. It must be noted here, however, by anticipation, that the failure of Mary, *in casu*, to dissuade her husband from his sinful act was not negative *unjust* coöperation. There is nothing in the data submitted indicating that Mary was officially bound by any contract to guard the refrigerator for the owner thereof.

(c) For the response to this question *vide infra*, 5.

[1] Numbered references are introduced in the text of the question by the writer of the response to indicate the order followed in the latter and to facilitate reference back to the text of the question.

2. "*Consentiens*". We may ask, exactly what was it that Mary did or did not do, *ante factum?* In the words of the *casus,* "Mary raises no objections to Peter's proposal . . . neither does she encourage him in his design." Either she said absolutely nothing at all (for it is hard to conceive how Mary could hold any conversation with Peter on this subject without either approving or disapproving of the project), or she did no more than by an "Are you?", or its equivalent, register the fact that she was cognizant of Peter's intention.

Hence she did not *ante factum* perform any *positive* act of unjust coöperation. Accordingly she was not *consentiens* to the act of her husband in the sense in which that term is used when speaking of *unjust* coöperation. For "*consentiens*" in this connexion does not include the one who merely gives consent to a sin, tacitly or otherwise *vide infra,* 6. It is, rather, a technical term and denotes the coöperator who by vote or sentence efficaciously causes unjust loss or damage, as in the instance of a lawmaker voting for the passage of an unjust law, or a juror unjustly convicting a man of a crime, or a judge unjustly sentencing a man to imprisonment or death.

3. "*Non obstans.*" She was not *non obstans* (nor *muta,* nor *non manifestans*), i.e. she was not a negative unjust coöperator because, as previously stated, so far as the data show, she was not bound by any contract to guard the refrigerator for the owner thereof. For "*non obstans*", too, in this connexion is a technical term, the meaning of which must not be improperly extended.

4. "*Participans*". (a) The question now arises whether Mary was guilty of unjust coöperation *post factum.* The heading "*palpo*" is to be rejected since the *casus* gives us no information on the point and in the absence of any clue there is no reason to develop the possibilities in that regard.

This leaves us but two sources through which, if at all, Mary is bound to restitution. If she is bound to restitution it is because she is either *receptans* or *participans.* She is not *receptans* in the technical meaning of the word in this connexion. For evidently she did not give refuge to her husband, as a thief, *as such,* or formally accept the stolen refrigerator, as such. From the evidence submitted she accepted the stolen

refrigerator as something provided, not for herself personally and independently of her husband, but for the use of the household. She is not herself the cause of the stolen refrigerator not being returned to its owner; her husband's persistence in his sin is evidently the true cause.

Is she *participans* in the technical sense of the word? Were she not the wife, but merely, let us say, the business partner of the man who stole an article the use of which she now shares with him, the answer would be that, as *participans* she would be guilty of unjust coöperation in the retention and in the use of the stolen article. Note, however, that she would be "*participans in praeda*" (not *in actione damnificativa* — according to the evidence).

Now a *participans in praeda* is not bound *in solidum* with the thief to return to the owner the entire amount of the theft. He is bound only in the amount which he actually receives from the thief. Thus if the *participans* receives $5.00 out of a stolen $100.00, he is bound to return to the owner, not $100.00 but only $5.00. In the case in question, continuing to consider it, for the moment, as one in which the *participans* is a partner of the thief, and not the wife, the thing stolen is indivisible and hence it is not so easy to determine the share in the booty obtained by the *participans,* and her consequent obligation. The *possessor malae fidei* who obtains a stolen article is bound to return it to the owner as long as it exists. But in the present case the *participans* is merely sharing with the thief the stolen, indivisible, article which does indeed exist. Curiously, moralists do not generally advert to this problem. When they speak of a *possessor malae fidei* they practically consider only the case where there is but one possessor; or if they do treat of the question of several possessors they do not, however, include the instance in which there are only two, one being the actual thief and the other merely *participans in praeda* (the latter accordingly not being bound *in solidum*), when the booty is indivisible.

To what extent, then, is this partner bound to make restitution to the owner of the refrigerator? We should distinguish between her status as *retainer* of the stolen article (if and to the extent that she is such), and merely as *user* or sharer of it. Evidently circumstances could so shape themselves that

the *participans,* from beginning as a mere co-user with the thief, could evolve into the principal cause for the retention of the refrigerator, the thief, for example, having repented of his act, but the partner refusing to let him return the stolen article. In that case the *participans* (no longer really as mere *participans*, however), would be bound, as a single *possessor malae fidei* to restore the stolen article to the owner.

In the present case, however, the partner's status is to be determined by the data given us in the *casus,* with respect to the wife. The partner, then, is a mere co-user. So far as she is *de facto* part retainer (unjustly) of the stolen refrigerator there is a probability that she might be bound to return to the owner the value in money of her unjust share in the indivisible article. On the other hand, since the thing is indivisible, it is also probable that she could regularize her status, so far as *justice* is concerned, by declaring herself no longer part possessor, i.e. by refusing any longer to retain a share in the thing. Accordingly there seems to be no certain obligation on the part of the *participans* partner *in casu* to return in money to the owner a portion of the value of the stolen refrigerator, and hence a confessor would not act rightly in holding her to such an obligation. As co-user, however, she would evidently be bound in conscience to return to the owner the value of her share of the use of the refrigerator, an amount which would not be very large but which would be continuous so long as she did not cease to use the refrigerator. This obligation to pay, moreover, would evidently cease with her giving up the use of the article in question. To sum up, the partner as merely *participans in praeda* would not be bound *in solidum* (or otherwise), to make good to the owner of the stolen refrigerator the amount of loss or damage suffered by him.

(b) To come back now to Mary, the wife. It is clear that she is not bound to any greater restitution than she would be as partner. Is she actually *unjustly* a *participans in praeda* at all? The whole question may be reput as follows: When a wife is furnished by her husband with stolen goods for the use, sustenance or upkeep of the household, what is her obligation, *in justice,* toward the owner of those goods? Here, again, we have a problem, highly practical though it is, that is practically ignored by the moralists.

The solution is to be found by considering the duty of the husband with regard to the sustenance of the family. It is his duty to provide all things necessary for the family, such as food, clothing, shelter, as also everything normally to be expected over and above the bare necessities, such as education, satisfaction of cultural tastes, legitimate recreation, and the like, according to the state in life of the family. The wife (the children also), in turn has a right to be thus provided for by her husband. If the husband provides stolen goods, she is not guilty of *injustice* toward the owner or owners of those goods, if she has no separate means of her own which she can use instead of the stolen goods. In other words, if she has no means of her own she is practically in the position of one in extreme necessity and therefore may, so far as *justice* is concerned, use the stolen goods with a clear conscience. The sin of *injustice* is entirely upon the husband's part, not on the wife's.[2] This is self-evident when the wife does not actively aid her husband in his sins of theft. It is also most probable even when she does actively coöperate with him in stealing to provide for the family, because of his duty in that matter, because he is in charge of their community goods, and because, so far as justice is concerned, her act, under the circumstances, may be considered as his, or part of his.

If she has means of her own and her husband provides her with stolen goods, she would be bound in charity, but not in justice, to use her own separate means for the family. She would not be bound in justice to use her own means, for she has a right to be provided for by her husband and she is not bound *in justice* toward the owner of the stolen goods in question to sacrifice her own goods in defence of his rights. Since she is not bound in justice thus to use her own means for the family, she would not be bound to restitution if, nevertheless, she uses the stolen goods. That obligation rests upon her husband.

If, finally, she has separate means of her own, and she truly coöperates with her husband in providing for the family by stealing; she is bound with her husband, *in solidum,* to make restitution if her unjust coöperation is otherwise of such a nature as to call for it. For by her coöperation she ceases, to

[2] Cf. Elbel-Bierbaum, Pars II, Conf. XII, De Scandalo, # 369, 370.

that extent, to be protected by her subordination to her husband, such subordination, in fact, virtually ceasing as regards this point.

Now Mary's participation, if any, in the unjust action of her husband toward the owner of the refrigerator, extends solely to the use of that article of household necessity, for there is nothing to indicate that she influences him to retain it.

If Mary has no means of her own she may *in justice* use the refrigerator; she is not bound *in justice* to make restitution. In these circumstances she is not even a *participans in praeda.*

If Mary has means of her own she is bound *in charity* to provide a refrigerator herself rather than use the stolen one. But she is not bound *in justice* to restore the stolen refrigerator to its owner. Nor is she in this case, either, if she uses the stolen refrigerator, a *participans in praeda.*

5. The confessor's decision, therefore, was incorrect: first, in that he bound Mary in justice to return the refrigerator or its value in money to the owner. He bound Mary *in solidum* with her husband (it is to be supposed) under responsibility for the entire theft, whereas if she was guilty at all of unjust coöperation it could only have been as *participans in praeda,* through using the stolen article, and her obligation to make restitution could extend no further. But, secondly, she should not have been bound *in justice* even to make restitution for the use of the refrigerator, as we have seen.

* * * *

6. Casuistry, particularly, perhaps, in matters of justice, has a bad name, first because in following out the strict principles of justice, *apparently* unfair, though not *unjust,* conclusions may be arrived at. The same is true for the further reason that at times writers go no further than the strict solution of a given problem so far as the principles of justice are concerned, this being, after all, a not improper method of procedure if the technical limits of a case are understood by all who would seek to profit from it for the guidance of souls. But unfortunately the technical limits and implications of a case are not always understood by all who make use of the data thereof, and many carry away the impression that when the solution of a case is the decision that there is involved no obligation *in justice, in casu,* therefore there is no obligation

at all of any kind. Irrespective of the welcome fact that our correspondent has himself raised the question, the present case really demands treatment of the point as to whether Mary has any obligation at all *in casu.*

Before we come to the question of Mary's obligation itself it should be stated that Mary was gravely and mortally guilty of sinful coöperation in her husband's *sin* of theft. Though she was not guilty of *unjust* coöperation, she was most decidedly guilty, perhaps even more guilty than her husband, of the *sin* in question. Peter was determined to commit the sin; for the *casus,* though it mentions first only the "opportunity" and then the "proposal," uses finally the word "design" to describe his attitude. Now, to quote the *casus:* "Mary raises no objections to Peter's proposal, *although she knows that by so doing she could change his mind"!* She is equally guilty with her husband, probably even more guilty, of the *sin* that her husband committed.

Her coöperation was in the *sin,* not in the theft itself.[3] Though she is, therefore, freed from the obligation of restitution, she is not, however, freed from *all* obligation. She is gravely bound in charity (toward her husband, to change him from his sinful course; and toward the owner of the refrigerator with regard to his right of property) to try to undo the evil that her apparently silent consent to Peter's sin caused.[4] Since Mary could have prevented the theft in the first place it would seem that *post factum* she should still have the same persuasive power over her husband to prevail upon him to make proper restitution. At any rate she is bound, in charity, to try. And this is true of any wife, both *ante* and *post factum,* with respect to a husband who seeks to or actually does provide for his family by stealing the wherewithal.

7. It is to this course of action that the confessor should have bound Mary, and under pain of mortal sin. Moreover,

[3] Note that coöperation is always treated by moralists under two heads: charity and justice. Under the first, coöperation does not bind to restitution, but the *guilt* of the coöperator may, nevertheless, be equally grave, or even graver, than under the second. *Unjust* coöperation of course binds to restitution.

[4] It was as *consentiens* truly that she coöperated in the sin. But *"consentiens"* with reference to coöperation against charity follows the usual meaning of the word, not the technical meaning to which it is restricted in the question of *unjust* coöperation.

to conclude, it is precisely because Mary, as Peter's wife, is her husband's keeper, primarily with respect to his soul, and hence secondarily, though not in justice, with respect to his attitude toward the property of others. Mutual aid in attaining heaven, of far higher moment than returning a stolen refrigerator to its owner, which, however, the concept of mutual aid must indirectly embrace, is indeed a not unimportant end of the Sacrament of Marriage. In this capacity of "keeper" it is Mary's duty, so far as she is able, to keep Peter from sin. Hence, although she is not bound in justice to protect the property of others against the evil propensities of her husband,[5] yet her duty toward the latter indirectly adds to the already existing obligation that rests upon her in charity to respect and safeguard the rights of others.

Casuistry, therefore, does not say that Mary is not bound to see to it that this stolen refrigerator be returned to its owner; but merely that she herself is not bound *in justice* to make the restitution. She is most certainly bound in charity, and gravely so, considering all the circumstances, to try to prevail upon her husband to fulfil the obligation, which he has in justice, of performing this act of restitution.

APPROVAL OF PICTURES AND PRAYERS.

Qu. 1. Does canon 1385 § 1 n. 3 apply to the reprinting of holy pictures already approved by an Ordinary?

2. May we print without approbation prayers destined for private use only, e. g. for our nuns?

Resp. 1. The Code does not state expressly that the reprinting of a religious picture which originally had been approved by a local Ordinary as in accordance with canon 1385 § 1, n. 3, needs new approval. But the same rule laid down in canon 1392 § 1 for reprinting previously approved books will have to be applied. For canon 20 ordains: "Si certa de re desit expressum praescriptum legis sive generalis sive particularis, norma desumenda est, . . a legibus latis in similibus, . . ."

[5] In line with the statement of our correspondent it may be remarked here that parents, both father and mother, with respect to their minor children, are, generally speaking, bound in justice to safeguard the rights of others.

Then, too, there is a difference between the wording of the former and the prevailing law. The constitution *Officiorum ac munerum* of Leo XIII, n. 15, required approval only for *new* pictures;[1] canon 1385 § 1, n. 3, however, omits the word "new". Now canon 6, n. 3, obliges us to take cognizance of this omission. On the other hand, authors are agreed that, even if a new edition of a book leaves it unchanged, the approval given to the earlier edition does not suffice: it must be renewed.[2]

Therefore the reprinting of an already approved religious picture will require new approval.[3]

2. The word "to publish" (*edere*) signifies not every printing but only that which is intended for distribution among the general public. Hence if the work printed is intended for circulation only among a definitely limited class, it is generally admitted that it cannot be said to be "published" and consequently will not come under the head of publications requiring the Ordinary's approval.[4] Therefore to print, without special approval, prayers for private use only, e.g., for a community of sisters, does not require the Ordinary's approval. However, here a caution is in place. Great care must be exercised in this matter, lest abuses creep into such prayers. To the eyes of the present writer there came the copy of an act of contrition printed by some sisters on a small hand press: it carried the notice that an indulgence had been granted for the recitation of this act of contrition. As a matter of fact no indulgence had been granted for that particular act: it was one part of a series of prayers and only for the entire series had the indulgence been granted. Furthermore, if such a prayer is intended for recitation in common as part of the community exercises of a religious institute it is well to recall that the Sacred Congregation of Religious recently ordered that all books of community prayers in use in religious insti-

[1] 25 January, 1897—*Fontes*, n. 632.

[2] Vermeersch-Creusen, *Epitome Iuris Canonici*, (4. ed., Malines: H. Dessain, 1930), II, n. 726, 7°; A. De Meester, *Juris Canonici et Juris Canonico-Civilis Compendium*, (2. ed., Bruges: Desclee de Brouwer et Cie, 1926), t. III, p. I, n. 1349; Blatt, *Commentarium Textus C.I.C.*, (Rome: Typographia Pontificia in Instituto Pii IX, 1923), vol. III, pars II, n. 280.

[3] De Meester, *op. cit.*, n. 1341, 5°, b); Vermeersch-Creusen, *op. cit.*, n. 725, 3°.

[4] Vermeersch-Creusen, *op. cit.*, n. 722, De Meester, *op. cit.*, n. 1339.

tutes of women of pontificial right be submitted to it for examination and correction, without, however, in the interim forbidding them.[5]

While additions to such prayer books, meant for common use in religious institutes of women, are not forbidden, prudence will dictate that one should not too readily increase the prayers in such a collection after the Sacred Congregation has approved it.

INCENSE AT MISSA CANTATA.

Qu. Is incense ever permitted at Missa Cantata?

Resp. The quinquennial faculties of our American Ordinaries authorize them to permit use of incense at a Missa Cantata. The text in question reads: "To permit the use of incense at High Mass celebrated without deacon and subdeacon on doubles of the first and second class, on Sundays, and at High Masses celebrated during Exposition of the Blessed Sacrament and at the altar of Exposition."

RELIGIOUS CORPORATIONS AND THE SECURITIES ACT.

On 27 May last, the President signed the Securities Act of 1933 which supervises the traffic in investment securities in interstate commerce. It became effective 7 July.

The Act deserves more than ordinary attention of the directors of many Catholic organizations. While it specifically exempts any security issued by a religious or educational corporation, there are certain types of business enterprises currently operated by our religious orders to which this exemption does not apply.

The issuers, even though religious corporations, of any annuity contract or an optional annuity contract are apt to be exempted only when under the supervision of a bank examiner or insurance commissioner.

Likewise many of our well organized parishes have credit unions, building and loan associations and other saving groups which are exempted when penalties, commissions and other deductions do not exceed three per cent of the face of the investment.

[5] 29 March, 1919—*Acta Ap. Sedis*, XI (1919), 239-240.

Inasmuch as this new law covers transactions by mail it is necessary that the terms and stipulations be observed rigidly by any religious unit issuing any type of investment security.

On account of the general exemption of religious and educational groups from compliance with this strict securities regulation act, it is well now to call attention to it and to note that groups of dishonest investment brokers and securities salesmen who have made money in this field may invite and inveigle some of the non-profit exempted groups to offer for sale securities for which there is no immediate economic need.

PRAYERS AFTER LOW MASS.

Qu. 1. After low Mass I notice that some priests bless themselves and say, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." — After they have said the prescribed prayers. Other priests do not bless themselves. What is correct practice?

2. Should the people say with the priest after a low Mass the prayer, "Hail, Holy Queen"?

3. Should they say with the priest the prayer, "St. Michael the Archangel," etc.?

Resp. 1. The official text of the prayers to be recited after low Mass does not mention any sign of the cross at their conclusion. Therefore it is not of obligation. Yet the pious custom of the many priests who bless themselves should not be condemned.

2. "These Prayers are to be recited with the people, either in Latin, or in the vernacular, provided the translation be faithful" (Decree of the Sacred Congregation of Indulgences, 29 December, 1884, No. 415). Accordingly the "Hail, Holy Queen," should not be said by the priest alone, but in unison with the people.

3. The prayer "St. Michael the Archangel" is recited by the priest alone, the people answering, "Amen".

Ecclesiastical Library Table

RECENT CANON LAW STUDY.

A Franciscan missionary in China has published a collection of the numerous decisions issued by the Pontifical Commission for the Authentic Interpretation of the Canons of the Code and the Sacred Congregations.[1] The decisions are arranged in the order of the canons of the Code, with brief notes. A fine alphabetical index covering sixteen pages adds to the usefulness of this collection.

The numerous authentic interpretations of the canons have induced Woywod to revise his Commentary.[2] The text is, however, not completely recast. As a matter of fact it remains almost unchanged. The work is brought down to date by collecting the various documents in Appendix III in the second volume, pp. 565-674, and arranging them under corresponding headings. Only in a relatively few instances has the text itself been corrected to bring it into harmony with the recent pronouncements of the Holy See. Somewhat more frequently a footnote briefly embodies the gist of the addition. Usually, however, the reader is simply referred to the appendix. But in all these cases (there are a few exceptions) a footnote refers not merely to Appendix III, but also by number to the respective heading and by letter to the subdivision of the latter.

The Commentary is thus brought down to date in a manner which informs the reader even in the body of the book of the possible changes to be found in the Appendix, but which is an inconvenience, not to say an annoyance, to the reader. An appendix is bad enough, when it is necessary to embody a supplement which, if inserted in the body of the book, would interfere with an easy perusal. But to oblige the reader to refer time and again to an Appendix, often without any relation to his momentary purpose, is, to say the least, to deny him

[1] Cosmas Sartori, *Enchiridion Canonicum seu Sanctae Sedis Responsiones post editum Codicem J. C. datae juxta Canonum Codicis ordinem digestae notulisque ornatae (1917-1932)*, (3. ed., pp. 240; Hankow: Missio Catholica, 1932). It may be obtained from the Franciscan Press, The Catholic Mission, Wuchang, Hupeh, China.

[2] Stanislaus Woywod, O.F.M., LL.B., *A Practical Commentary on the Code of Canon Law* (4. revised ed., 2 vols., pp. xiii—736, xi—768; New York: Joseph F. Wagner, 1932).

reasonable consideration. And yet one might justly ask whether the price of fourteen dollars—though by no means exorbitant for two volumes totaling upward of fifteen hundred pages and well bound in fabrikoid—does not entitle the purchaser to more consideration even though it requires a not too large outlay on the part of the publisher. For a brief insertion of the import of the papal documents in the respective sections could have been made without as a rule more than a reconstruction of the one plate for the respective page. How true and at the same time how practical—in fact even how necessary at some places—this would have been, can be illustrated by these two instances. N. 1055 devotes nearly an entire page to a discussion of the validity of a dispensation from disparity of cult, if the guarantees are not given. First, this discussion does not take into consideration the fact that the quinquennial faculties of our Bishops require the promises for the validity of the dispensation ("dummodo . . . cautum omnino sit conditionibus ab Ecclesia requisitis"; cf. can. 39). Then too this question is practically settled even for cases "urgente mortis periculo" by the decree of the Holy Office of 14 January, 1932, to which there is no reference either in n. 1055-1057 or in n. 1039-1041 or in n. 1011, though it is summarized in App. III, 45. Again, much in the three and one half pages on canon 1099 (n. 1125-1128) could have been condensed or eliminated to make room for the three declarations on the phrase *ab acatholicis nati* which are not even referred to in any footnote to those sections. In the Appendix III, 47, f. two of those declarations are inexactly summarized and one is not mentioned at all. After a summary in such places, a reference to a fuller explanation of the corrected passage or the verbatim quotation of the document in the Appendix could have been excused. Even so the author has overlooked the insertion of a footnote referring to the Appendix in a few instances.—In n. 75 there is no reference to the decree empowering Apostolic Delegates to authorize a transfer from one rite to another (in App. III, 7a); nor, in n. 1248 is any allusion made to the declaration that postulants and other candidates are not embraced under canon 1221 (App. III, 53, k).—Instead of the two documents listed in footnote 6 and 635 of vol. I, which are entirely out of date, mention ought to have been made of

S. C. pro Ecclesia Orientali, " decretum de spirituali administratione ordinatuum Graeco-Ruthenorum in Foederatis Civitatibus Americae Septentrionalis," 1 March, 1929—*Acta Ap. Sedis,* XXI (1929), 152-159, with the declaration to art. 36 of the above, 11 June, 1930,—*op. cit.,* XXII (1930), 354; as also to a similar decree for Canada, 24 May, 1930—*op. cit.,* XXII (1930), 346-354.

One finds no reference to the three decrees of the same Congregation regarding Oriental priests and religious emigrating or paying a visit to this and other countries or collecting here, 23 December, 1929, 7 January 1930—*Acta Ap. Sedis,* XXII (1930), 99-110. Neither is there any reference to the *monitum* with the *notandum* and the instruction of the Pontifical Commission for Russia regarding Russian converts, 12 January, 1929, 24 August, 1929—*Acta Ap. Sedis,* XXI (1929), 94, 171, 608-610.—At the end of volume II there are five appendices. App. I begins with a summary of the first three documents following the Code on papal election without mentioning the more recent addition by Pius XI which is printed as *Docum. IX* in the latest editions of the Code; then follow *in extenso* and in Latin the remaining documents at end of the Code. App. II summarizes the various censures and other penalties according to their character—very practical for remembering the different kinds of penalties inflicted for the different crimes. App. IV offers the complete formula of faculties enjoyed by the Apostolic Delegate which, the present reviewer is reliably informed, is already superseded by another formula that restricts the above in some points, and App. V contains the quinquennial faculties of Bishops, formula IV (for this country). This is followed by a select bibliography of pre-Code and post-Code literature which, however, has not been brought down to date. A sixty-eight page index with its guide-words carefully subdivided makes the finding of individual topics easy. Despite its shortcomings this *Commentary* is the best general explanation of the whole Code in English, though it cannot displace the more detailed works dealing with particular sections of the Code.

In 1929 Gommaire Michiels, a Belgian Capuchin teaching Canon Law at the Catholic University at Lublin in Poland,

published an interpretation of the *Normae Generales Juris Canonici* in two heavy volumes.[3] After three years he now presents a further volume entitled *Principia Generalia de Personis in Ecclesia.*[4] It follows the same general plan as his earlier work and merits the same praise for its complete and—as a rule—quite reliable treatment of the matter. A cursory glance will reveal the reasons why so large a volume should be restricted to the interpretation of the twenty introductory canons of the second book of the Code. Every institution coming within the compass of this sections of the Code is discussed very exhaustively as to its philosophical basis, its history both in Roman and Canon Law and its practical force under the Code. Moreover several canonical questions which find no direct general treatment in the Code are explained at appropriate places, e.g., the *sanatio in radice* (pp. 545-552). A guide to a more intensive study will be found in the excellent bibliography of both older and more recent works prefixed to each section to which the author constantly refers.

Exception might, however, be taken to a few points. There is an inconsistency between reckoning the ten years for acquiring a domicile according to canon 34 § 3 n. 1 (p. 110) and the six months for acquiring a quasi-domicile according to canon 34 § 3 n. 3 (p. 127). The latter rather than the former ought to be used for both. In connexion with the question about the domicile of religious (pp. 143-149) there is room for discussing the domicile of members of societies living in common without vows.—What is said in the closing lines of p. 155 regarding the domicile of religious in temporary profession needs some modification in view of canon 585. On p. 289 and p. 299 it would be in place to refer to the most recent decree of the Congregation for the Oriental Church concerning the Ruthenians in the United States, 1 March, 1929 (*Acta Ap. Sedis,* XXI [1929], 152-159).—It is not certain that the obligations arising from Sacred Orders received under coercion do not bind before release by the Holy See. (Cf. Arendt, "Quomodo concordare debeant canones 214 et 1072 remoto conflictu utriusque fori?" *Jus Pontificium,* VIII [1928], 62-77, 168-173.)—While the index is somewhat shorter

[3] For a review cf. ECCLESIASTICAL REVIEW, LXXXV (1931), 200-202.

[4] Pp. xvi—578; Lublin, Polonia: Universitas Catholica, 1932.

than one would expect in so ponderous a volume, it seems to be sufficiently complete to enable one readily to find the individual topics.—All in all, the volume presents a complete and thorough treatment of almost every point falling under the canons it interprets and affords as exhaustive a study of each one as can be found in any work of its kind.

In 1919 the late president of St. Patrick's Seminary, Menlo Park, California, issued his commentary on the new matrimonial legislation. This work [5] has been revised by another professor of the same seminary. His aim has been to retain the character and also, as far as possible, the work of Ayrinhac's first edition. This latter he has done more fully in the historical notes, though even here not a few improvements are noticed. The commentary has been brought down to date by inserting the various decisions of the Holy See. Besides, it is thoroughly overhauled and expanded. Thus from a book of 335 pages in its first edition it has grown to one of 390 of much smaller type. This choice of type has made it possible to keep down the bulk of the book, but has not served easier reading, which would have been aided by a better selection of type to distinguish commentary from historical notes. The Latin text of each canon with an English translation is placed at the head of the commentary on it. Is this justifiable? A note on the reverse of the title page of the Code forbids the reprinting and translation without leave of the Holy See. Though the whole Code is not reprinted here, the reproduction of so considerable a part certainly falls under the prohibition. The translation is even more reprehensible.[6] It illustrates what is probably one of the more important reasons why the Holy See has forbidden translations. In about half of the canons there are flaws ranging from minor inaccuracies to omissions of not unimportant words, as well as paraphrasing of even technical legal terms and changing of the entire structure of clauses. Liberties with

[5] H. A. Ayrinhac, *Marriage Legislation in the New Code of Canon Law*, revised and enlarged by P. J. Lydon (new, revised ed., pp. xix—390; New York: Benziger Brothers, 1932).

[6] Upon request the Holy See did grant permission to publish a German translation, but stipulated that it must be printed in a distinct volume separate from the contemplated commentary. Cf. *Theologische Revue*, XVIII, 337-338.

legal texts cannot be justified. If it be objected that the variations are not substantial, the answer is that in several instances the full force of the text is not brought out and even the lesser defects are inexcusable in connexion with so sharp-cut phrases as the canons reveal.

The explanation of the canons is as a rule clear and complete and very well illustrated with either actual or fictitious cases which contribute much to the proper understanding and application of the law. There are unfortunately several shortcomings. In some instances one finds inaccuracies that may lead to faulty conclusions. If the bishop delegates faculties granted him in canon 1043 to assistants or other priests without further restriction, the latter can use the faculties even if it were possible to reach the bishop (n. 72). In the discussion of conditional consent one seeks in vain for a clear distinction of condition and other qualifications of consent (n. 230-234); and in 230, after positing a condition, the issue is evaded by calling the one a condition contrary to the substance of marriage and the other "an accessory modification" of consent instead of characterizing it as a "conditio turpis sed non contra substantiam matrimonii". Similarly there are several places where an additional remark would have anticipated other difficulties. When discussing impediments in case of marriage between a baptized and an unbaptized person or arising out of such a marriage, an all too hasty resort is made to canon 15; no clear basis for distinction is set up and the conclusions are inconsistent (n. 57, 61, 84, 166, 175, 200, 207). Besides several other details concerning the Pauline Privilege, one wonders why doubtful cases that certainly come within the range of canon 1127 should be referred to the Holy Office (p. 327). What use is a principle that the Ordinary cannot apply? When the canonical form of marriage has not been observed, not even the summary process laid down in canon 1990 is required (p. 356; correctly, on p. 365). Extending the declaration regarding canon 1565 § 1 (14 July, 1922) to canon 1964 (p. 366) runs counter to the best opinion. These are some of the shortcomings that mar an otherwise clear and practical interpretation of an important section of the Code. And the hope is expressed that opportunity will present itself

to the reviser to offer this volume in still further improved condition.

The first number of the "Heythrop Theological Series" bids well to fulfil the promise on its wrapper that this new collection "in its own field will stand as an equivalent of the renowned Stonyhurst Philosophical Series." It is devoted to Christian marriage.[7] As the sub-title informs us, this is "a doctrinal and historical study". It clearly and forcibly explains the teaching of the Catholic Church regarding marriage. It traces marriage as a natural contract and as a sacrament, its celebration, the Church's jurisdiction over Christian marriage, indissolubility and the two exceptions: dissolution of non-consummated marriage and the Pauline Privilege and in contrast, divorce. The theological sources are scoured to proclaim the Catholic Church's high regard for Christian marriage and her efforts to preserve its sanctity and to vindicate her position against the innovators. The pages of history are turned back to add the weight of nineteen centuries to the Church's teaching to-day and to prove that she is true to her divine mission in preserving unaltered the Faith delivered to her.

Its purpose is primarily theological, though it finds a place here for its investigation of several points of matrimonial legislation such as the canonical form of marriage, the jurisdiction of the Church over marriages of Christians, the *dispensatio super matrimonio rato et non consummato,* the Pauline Privilege, and the impediments of consanguinity and affinity. There is no endeavor to explain the prevailing law—this lies outside the author's scope; rather is the development of these and similar canonical provisions traced, explained and justified. Theological, canonical and historical claims are heavily documented throughout. Moreover, an appendix (pp. 599-622) prints *in extenso* numerous documents bearing on the different questions connected with this subject. They range from Pope Nicholas I's *Responsa ad consulta Bulgarorum* to the Council of Trent, and from the *Lex Visigothorum* to the *Resolutions of the Lambeth Conference of Anglican Bishops, 1888 and 1930.* Many of these are not easily accessible to the average

[7] George H. Joyce, S.J., *Christian Marriage,* Heythrop Theological Series: 1, (pp. xiii—632; London and New York: Sheed and Ward, 1933).

priest and so their appearance in this appendix increases the value of the book immensely. The index covering ten pages is devoted almost entirely to a register of names of persons and places, but is meagre in its references to matters. This study will be a very valuable aid to the priest and will introduce the educated layman to a fuller appreciation of the Church's doctrine on marriage.

Differing in character from either of the above is the third work on marriage before us. The somewhat catchy title *This is Christian Marriage* prepares us for the sub-title *An Exposition of the New Code of Canon Law on Marriage for the Laity.*[8] It is a daring undertaking to compress into a comparatively small catechism the doctrine and entire law of the Church on marriage. Unfortunately the author has not been able to escape several pitfalls in his endeavor to popularize this subject. Several of his proofs of doctrinal matters are unsatisfactory, e.g. that from the natural law and from revelation (p. 13). The word *uri* in I Cor. 7:9 is referred to (p. 140) with the usual interpretation of the fire of the passions, whereas on pp. 66-67 it is applied rather to the fire of hell. Gasparri considers the obligation of carrying out the promise of marriage *levis* (p. 26). Why does the answer to the second question on p. 22 begin with the words "Strictly speaking"? The grammatical construction of the last answer on p. 40 compels one to the conclusion that a bigamous marriage even without cohabitation induces the first species of the impediment of crime. Error can easily be confused with condition, as is done on p. 61. It is no longer necessary (if it ever was) that fear, to invalidate marriage, be instilled in order to extort consent (p. 65). Contracting marriage without the presence of a duly authorized priest was not before the year 1918 and is not now a reserved case in the whole Church nor in all dioceses (p. 73). Declaration of nullity based on the plea of lack of canonical form does not require even the summary process of canon 1990 (p. 151). Comparison of declarations of nullity issued by the Rota with civil divorces (p. 158) is not fair, since the former do not comprise more than a small proportion of all the declarations of nullity given in all the

[8] By Adrian Lynch, C.P. [pp. vii—250; Union City, N. J.: The Sign Press, (Copyright, 1933)].

matrimonial tribunals of the whole Church. These and numerous other shortcomings of this book convince the reviewer that it will not be serviceable to the priest (for whom it is not intended), that it will confuse the intelligent educated layman on numerous difficult questions, and that for its several lapses from the simplicity and clarity of a popular style it will not be of great benefit to the less educated.

The reviewer confesses that it was with misgivings he took up Ter Haar's *Mixed Marriages*.[9] Was it just another effusion of a zealot who by a bold stroke would banish the whole vexed question to the limbo of the past? He had not progressed far when he was undeceived and, long before he finished the reading of this heavily packed volume, he came to the conclusion that it was without question the one worthwhile contribution in English on that disturbing element in Catholic life that has recently come to his notice. In three chapters the author discusses (1) the prohibition of mixed marriage, (2) dispensation from it, (3) remedies against the evil. What strikes one in the author's evaluation of mixed marriages is that, unlike so many others, he is not content to quote one or the other recent pronouncement of the Holy See but traces the Church's stand against mixed marriages throughout the centuries, and shows that, if she has relented somewhat from her former refusal of dispensations, she has not given up her condemnation of and her opposition to mixed marriages. The Church's teaching is corroborated and justified by appeal to various sources, even to the dread of Protestant ministers that the Church might become less lenient in dispensing to their greater discomfiture.

The "statistics" which the author employs to illustrate the horrifying spectre of losses through mixed marriages are for the most part European, especially German. Avowedly these are the best. Yet even they fall under the stricture of unsatisfactoriness, enunciated at the end of n. 87, as far as they apply directly to the present question. The greater part is

[9] Francis Ter Haar, C.SS.R., *Mixed Marriages and Their Remedies*, translated from the Latin by the Rev. Aloysius Walter, C.SS.R., with an appendix on recent ecclesiastical legislation concerning mixed marriages by the editor, Rev. Francis J. Connell, C.SS.R., S.T.D. (pp. xvii—201; New York and Cincinnati: Frederick Pustet Co., 1933).

hardly more than conjecture; the few reliable reports are too isolated to serve for general deductions; and other less discouraging but equally isolated ones might be opposed to them. Nevertheless the author readily accepts such unreliable "statistics" as positive proof. A greater moderation would conciliate the discriminating reader. If the losses are supposed to reach only forty or thirty or even twenty-five per cent, they would still be so serious as urgently to demand a close scrutiny and a sure cure. N. 24 speaks of the Holy Office's considering those who contract mixed marriages as "suspected to heresy" and seems to apply it even to those who obtain a dispensation. Is that just? The reviewer, who has unsuccessfully endeavored to trace those denouncements, doubts it.

Chapter II explains the conditions under which dispensations can validly and licitly be granted: he discusses the necessity of a sufficient cause as distinct from the guarantees; the requirements of the latter as a *conditio sine qua non;* and the moral certainty that the promises will be fulfilled. Especially the last is dealt with in detail to show its necessity in every case without exception (and yet its absence is perhaps the sorest spot in the granting of dispensations) and how that certainty can be arrived at. This explanation of canon 1061 (and relatively canon 1071) may appear to some easygoing priests rather severe; yet it is the only true one. At most, one might take exception to his appraisal of certain "causes" in n. 62 which he actually modifies in the latter paragraph of that same section and in the later discussion of individual causes. On the other hand, the mere fact that the non-Catholic has faithfully taken instructions will scarcely constitute a "cause" for the dispensation; perhaps this is viewed rather as a *spes fundata conversionis.*

Section 90, 4 deserves somewhat lengthier treatment. The translation of the clause in the Bishops' quinquennial faculties might lead some reader to believe that exceptionally a dispensation could be granted even without the promises. That clause could be clarified thus: "Provided that the conditions required by the Church are first guaranteed [and] as a rule in the manner prescribed in canon 1061 § 2 of the Code of Canon Law [i.e., in writing], . . ." The decree of the Holy Office of 14 January, 1932, so clearly demands the guarantees

absolute that even *urgente mortis periculo,* no exception (p. 81) can be tolerated. The same objection runs against the statement in the first lines on p. 184.

In Chapter III the author suggests various remedies. Foremost among these he places instruction on mixed marriages at various occasions to anticipate them; and where they cannot be prevented, special instruction in the Catholic religion for the non-Catholic party. Then, greater care and solicitude by pastors and confessors, with detailed rules for the guidance of both. These are eminently practical and, as a rule, moderate. They reveal the author to be not an idealist who in a day would abolish mixed marriages by refusing all dispensations, or who would even reduce their number by abrupt rules. Rather they show him to be a prudent guide who is aware of other dangers from so harsh a course and who therefore would proceed slowly though firmly. He justly condemns the ease with which dispensations are sought and granted in favor of those who go outside their parish *in fraudem legis* (n. 157, 166). He might have added that in many of these cases canon 44 § 1 will forbid the Ordinary to grant the dispensation without first consulting their proper Ordinary about the reasons why he had refused the dispensation. Some of the rules for the confessor (n. 126-131) are rather severe and several will not find the approval of other writers on moral theology. Asking the penitent's permission to speak outside the confessional (n. 174) is hardly advisable except perhaps in extreme cases. A supplement points out the necessity and norms for following up mixed marriages after they have been contracted, in order to forestall the violation of the promises in cases where they were contracted with a dispensation and to have the Catholic return to his duties if without a dispensation. This is followed by discussion of the decree of the Holy Office of 14 January, 1932.

The book closes with what is an almost worthless alphabetical index. To be useful it ought not only to be longer, but instead of heaping page references after guide words, the latter ought to be divided by detailed distinctions. If the reviewer has pointed out some defects he does not mean to disparage this excellent study. He desires to emphasize that they are for the most part in themselves small and relatively

slight and that they do not detract much from the worth of this handy little volume. He hopes rather to be of service when this translation reaches a further edition, as it richly deserves, in order to contribute his mite to this thorough investigation and guide. If priests will peruse it, there can be no doubt but that under the direction of their bishop a sounder practice will soon be initiated that will lead to a considerable reduction not only of the number of mixed marriages but also of the losses arising from those permitted by lawful dispensation.

In 1920 Noval published the first volume on his commentary on the Fourth Book of the Code (canons 1552-1998). Only in 1932 the remaining part appeared.[10] This is all the more surprising since the censors of the Order of Preachers gave it approving testimonials in 1923; a first episcopal approval is dated 1927, a second, 1932. The author excuses the delay because of pressing duties. However, he has not failed to take note of the few replies concerning his subject which have appeared since 1923. The first section (i.e. Pars II of the entire work) treats of the process for beatification and canonization. It opens with a tract distinguishing this process from others and then traces its history. Thereupon comes a full explanation of this process in the order of the canons. It follows very closely the lead of Benedict XIV, whose classic on these processes is quoted word for word (including frequently the antiquated method of citing earlier authors) to such an extent that nearly half of the present treatise is made up of verbatim quotations from that work. To a lesser degree the more recent *Codex pro Postulatoribus Causarum Beatificationis et Canonizationis*[11] is relied upon. There is a long digression on the virtues, cardinal and theological (p. 254-300) and on the marks of martyrdom (p. 301-322) of which the latter is especially instructive as reflecting the views of the Congregation of Rites. This Pars II will be useful to diocesan curias which even in this country are receiving causes of this nature a little more frequently. The latter half of the

[10] Iosephus Noval, *Commentarium Codicis Iuris Canonici*, Lib. IV: De Processibus, Pars II et III [pp. xi—661 Turin: Marietti (1932)].

[11] 3. ed., Rome: Collegio S. Antonio, 1923.

volume deals with the administrative processes for certain cases of removal of pastors and the suspension *ex informata conscientia* (*Lib. IV, Pars III*). These processes present many difficulties of which the author's solution does not always satisfy. To mention one instance. N. 483 grants the vicar capitular (with us the administrator) the power of removing a pastor during the first year the diocese is vacant although during that time he cannot confer a parish (can. 455 2 n. 1). Is this correct? Or will not most of the arguments arrayed to prove that the vicar general does not enjoy that power except by special mandate, tell with almost the same force against the vicar capitular (or administrator) being competent in those cases? The peculiar use of boldface type and the frequent italics confuse rather than elucidate the text.—The analytical index which closes the volume cannot supply for the lack of an alphabetical index. This is perhaps the best and most complete commentary of a section of the Code that has received little attention from authors.

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Criticisms and Notes

MARY OF JERUSALEM. By Jean Ravennes. Translated and adapted by Katherine A. Hennessy. New York: Longmans, Green and Co. 1932. Pp. 291.

A glimpse at the table of contents of *Mary of Jerusalem* reveals the poetical tone of this novel narrative. It begins with chapters entitled "Morning Star," "Golden Gate," "Daughter of Kings," and continues thus throughout the forty-one chapters, ending with "As the Servant Tilts the Precious Urn," and "Like Fragrant Fumes of Incense." Almost any one of the chapter-headings would have made a title for the book more in keeping with its poetical contents than the prosaic *Mary of Jerusalem*.

It might seem presumptuous to many that one should attempt to weave nearly three hundred pages of interesting narrative around the skimp and scanty Gospel account of the Mother of God; yet M. Ravennes with a vivid imagination and a deeply religious respect has accomplished this with exquisite charm and reverence.

The writer is at his best in describing the Jewish ritual, the topography of Palestine, Hebrew life and Old Testament history. He has evidently probed his sources, which, aside from the Fathers and theologians, are nearly all French, for beauty and poetry. There is a sweet strain of melancholy pervading the accounts that touch upon the Old Testament. Chapters like "Sealed Fountain" and "Throne of Ivory" contain a wealth of detail. Imaginative, indeed, but beautiful. Here is Mary on the dusty road to Egypt:

> When she sat down for a moment to shake out the sand that had packed her sandals, and was hurting her feet, a smarting fatigue asserted itself in her aching limbs and she felt as if she could never again stand. But soon she was on her feet and the better to walk, she placed Jesus in a coverlet and suspended Him on her back. His dear little head nestled close to hers and when she turned a bit her cheek touched the dimpled cheek of her Divine Child (p. 164).

The modern note seems a bit too prominent in the following sketch of Egyptian life as seen by the Holy Family during their sojourn in Egypt:

> The streets fairly swarmed with children who, at an age when they should be under instruction, were busy throwing dice and playing shuttle-cock or leap-frog. From the houses came the music of guitars, flutes and castanets, forming an accom-

paniment to voluptuous dancing, and the day was passed in sipping ices (p. 172).

The Annunciation is delicately handled (p. 85), but the revelation of Mary's Secret to Saint Joseph is less cleverly done in this book than in the life of the Blessed Virgin which appeared many years ago under the title, *Lily of Israel.* Few will read with dry eyes the author's description of Saint Joseph seeking shelter for Mary and himself on that first Christmas night (p. 123). Similarly pathetic is the plight of Joachim and Anne in their childless union (p. 13). The death of Saint Joseph is oddly handled—not a single line is devoted to his actual passing away (p. 211).

It might seem severe to say that the book is a bit unbalanced, yet the public life of our Lord is insufficiently treated. True, this is not a life of Jesus but of Mary, and of her in the rôle of Virgin, Spouse and Mother, still, we should like to see more attention given to her rôle of Co-Redemptrix.

The author is imprudent in his use of the word "adore". Dictionaries will justify much, and poetic license may permit still more, but to use the word "adore" carelessly shocks our Catholic sense. Here is a line from the author's account of Calvary: "Mary knew that her presence increased the anguish of Jesus and He, although adoring her, willed that it be so" (p. 250). Again on page fifty-seven we read of Mary's "adorable will". Nothing is gained by the use of this terminology. We must also question the author's statement that the Baptist was endowed with perfect reason before birth (p. 95), and that Mary as a child superintended the purchase of provisions in the temple (p. 8), etc. When we remember that Mary was a Jewess, we wonder why the author insists on giving her golden hair (pp. 15, 166, 212), whereas the other children are given "little blond heads". Neither of these colors matches our concept of Jewish hair.

Katherine A. Hennessy deserves commendation for her readable translation and adaptation of this work.

Souls with a love for the beautiful will enjoy *Mary of Jerusalem.* Devout clients of the Blessed Virgin will find edification in its pages. Though much of the matter be the dictation of a loving heart, we should remember that it is hard to exaggerate when speaking of her whom God chose for His Mother. Even by reading the book we understand something of what the writer says of Mary at the age of thirteen: "The splendor of her youthful beauty made those who looked upon her turn pale and, in the bewilderment of their chaste admiration, realize the abyss of their own nothingness" (p. 44). Fact or fiction, therefore, we conclude by saying to ourselves: "It is all so beautiful that it must be true."

THE NEW TESTAMENT CONCEPT OF METANOIA. A Dissertation submitted to the Faculty of Sacred Sciences of the Catholic University of America in partial fulfilment of the requirements for the Degree of Doctor of Sacred Theology. By Aloys H. Dirksen, C. PP. S., S. T. L. Washington, The Catholic University of America, 1932. Pp. xi + 256.

Luther encountered a serious difficulty against his theory of justification by faith alone, in those Biblical texts that speak of doing penance ("poenitentiam agite" — "metanoieite"). He wondered whether after all Christ and the Apostles commanded men to do penance, and whether he would be forced to accept the "Romish" doctrine of justification by works. Melanchton came to the rescue. He claimed that the Greek work "metanoia" meant nothing but a change of mind, and that it did not in any way upset the imputation theory. Luther accepted this solution of an annoying problem. The other Reformers and Protestant theologians after them, followed Luther.

The author shows how the Reformers, by leaving behind the traditional teaching and striking out in a new direction, caused confusion that has lasted to the present time. The Fathers, even the earliest, and the Scholastics understood the New Testament word "metanoia" in the sense of ethical conversion, the elements of which were contrition, confession, amendment, and satisfaction. The early Fathers connect their doctrine with the doctrine of the New Testament and with the doctrine held by the Jews before Christ. From Moses to Luther there was one doctrine of penance. Luther made a new doctrine.

The author's study of Jewish literature proves that the Jewish "Teshubah" contained the same elements as the Christian idea of conversion and penance. Between the Jewish teaching and the early Fathers is the teaching of Christ. Had Christ introduced a change, the early Fathers would have given evidence of it. They were the first interpreters of the Gospel. The author shows that the teaching of Christ is the same as the teaching of the Jews. Penance was not changed. "Metanoia" is the same as "teshubah".

Examination of profane Greek literature reveals that "metanoia" had three meanings, one of which was used to denote ethical conversion. The author shows that, though the word in its strict etymological meaning signifies merely a change of mind, the general usage of the word did not retain this restricted meaning. Very early in the period of classical Greek there are traces of an admixture of meaning, implying regret.

The work is an intelligent and discriminating study of the concept and of the usage of the word "metanoia" from the beginning to the present. As a comprehensive investigation of all the aspects of the "metanoia" problem, Dr. Dirksen's work is a real contribution to Biblical theology.

CHARLES CARROLL OF CARROLLTON: 1737-1832. By Joseph Gurn. New York: P. J. Kenedy & Sons. 1932.

Men and their motives, the policies and political interests of one hundred years ago are far enough removed now to be seen in perspective. The things that made history and tried the hearts of men during the long life of the "Catholic Signer" are generally known, but a new interest is given to them in the intimate touch of biography.

The career of public service of Charles Carroll of Carrollton begins in the year 1763, the year of the first offensive British Stamp Act, the same year in which Carroll returned to America after sixteen years of study and training in France and England. This service of sound judgment, counsel and guidance continued to the closing years of his life. He died in 1832, 14 November. This does not mean, of course, that the counsels were always followed. They were factors that worked in the organization and the two-party government of the United Colonies.

The merit of biography is to bring out these facts of service as things of life and personality. Ideals of character, the qualities of mind and heart that make the man in private and public life are set in the living environment of the time.

Here is the first factor, as the reviewer sees it, of permanent value in this life of the "Catholic Signer." The book meets a need for Catholic readers and readers in general. It will give a closer acquaintance with men and the living conditions of times that were critical at turning points in history. The older way was to stress heroics and to insist upon principles just because they are principles. That is well enough so far as it goes. Too often it does not go beyond standing for what is right. The direct approach through the human factor and the things that tried the man and proved him, has the advantage of personal fascination. Interest in the man and the work of his genius and his time will live and last.

Plain facts tell best how men reacted to the problems of their time. The genius of our Catholic statesmen and leaders may appeal as a pleasing study; but genius is best seen in the circle of political or social life where its worth was proved and the right to speak and to lead. Failures will come, of course, and defeats, on minor points, with victories and success; but these are the things that prove men and show where principles and ideals have not failed.

The wealth of facts and the general make-up of the book ought to be an assurance of a place of honor and permanence on the reference shelves of biography and American history. The author will doubtless find that he has earned the confidence of students and teachers in American Catholic history. He has opened a way to a wider field where the reader and student can move in the right direction.

THE CATHOLIC CHURCH IN CONTEMPORARY EUROPE: 1919-1931. Vol. II. Papers of the American Catholic Historical Association. Edited by Peter Guilday, with an introduction by Carlton J. H. Hayes, New York. P. J. Kenedy & Sons. 1932. Pp. xiv + 354.

This book presents nine papers read at the twelfth annual meeting of the American Catholic Historical Association held at Minneapolis, 28-30 December, 1931. Each paper reports on the recent developments of Catholic life and action in some particular country of Europe, the countries treated being Belgium, England, France, Germany, Ireland, Italy, Poland, Russia, and Spain. The book is intended for the general reader.

Monsignor Victor Day shows that the Church in Belgium has emerged from the World War with renewed vigor. Catholic life is strong. Social legislation has improved economic conditions. There has been a healthy development of Catholic Action. Literature, science, painting, and music have made progress. The Catholic press, with twenty-nine dailies, is well established. The decreased birth rate mars what is otherwise a beautiful picture.

Dr. Daniel Sargent notes a marked change in the Church in England. The latter can no longer be styled the Italian Mission, as the Anglican Archbishop of Canterbury disparagingly named it in 1890. The Church in England to-day is made up of Englishmen. The dark cloud of Protestant tradition has thinned. Factors in bringing this about were the collapse of English industry and the failure of the Established Church to put down atheism. The "Prayer Book" episode of 1927 put the Established Church in a bad light. The English Catholics are militant, and can produce political action without forming a Catholic Party.

Dr. Charles Souvay outlines the activity of the anticlericals in France from Gambetta to Combes and Herriot. Since the collapse of the plan of Herriot there has been peace, but it seems to be only a lull in hostilities. The author speaks of the "Action Française", its meaning and the course it took. At present, he says, the situation of Catholics is more bearable since the government has adopted the policy of conniving at disobedience to the "lay laws". Catholic

Action flourishes in all its forms. Literature has become more impregnated with Catholic spirit. A serious problem is the shortage of priests.

"In Germany," says Fr. Betten, S.J., "despite the relaxation of morals consequent on the War, religion is in good condition, due to the vigilance of the bishops, the intelligent and untiring efforts of a well-trained priesthood, and the self-sacrificing coöperation of volunteer battalions of the Catholic laity." Much of the paper is devoted to a description of the organizations of Catholic Germany.

James F. Kenney writes on the Church in Ireland. He deals extensively with the revolution. In the North, Catholics are excluded from public service and there is trouble over the school question. In the Free State, though the government (of which all members but one are Catholics) gives the Church freedom; the Protestants still possess tremendous cultural, social, and financial advantages.

Fr. Wilfrid Parsons, S.J., finds many changes in Italy. With the settlement of the Roman Question, the Catholic faith taught in the elementary and secondary schools, the flourishing condition of Catholic Action, the relation between Church and State regulated by a Concordat which is the most favorable ever negotiated by the Holy See, Catholicism in Italy has the best chance in Europe to grow and flourish.

Leonid Strahkovsky writes at length on the history of Poland. Practically seventy-five per cent of the people are Catholics. Religious education in the schools is guaranteed by law. The Church is free and unhampered. However, the present marriage laws may at any time cause some friction in the relations of Church and State.

Fr. Edmund Walsh, S.J., gives a good account of Soviet doctrine, and a graphic description of conditions in Russia. Though organized Catholicism has all but disappeared, there are still some martyrs for the Faith.

Marie Madden judges Spain by its principles, its organization, and the results it has achieved. Applying this standard she finds that Spain has not been a Catholic country for nearly two hundred years. There has been a reäwakening of Catholic life recently through Catholic Action, but with the organization of modern society being transformed into a lay socialistic society with a centralized and increasingly autocratic state, Catholic thought is at the crossroads of doubt, knowing not whether to reïmpregnate existing institutions with Catholic principles or seek to create new institutions from the ground up.

All the papers presented in the book are readable and authoritative. Dr. Carlton J. Hayes rightly says, in the Foreword, that there is no

other work in any language that attempts to do what these authors have done in supplying substantial information on contemporary religion and world affairs.

GRANDES FIGURES DE PRECHEURS. By J. D. Rambaud, O.P. Vol. II. Lethielleux, Paris. Pp. 164.

This book is the second volume of biographies of illustrious members of the Order of Preachers who have won recognition outside of their community. Five men are considered here. *Blessed Reginald*, student of the University of Paris, was one of the first associates of the Founder of the Order of Preachers. With him is always connected the habit of that Order, because tradition has it that it was presented to him by the Blessed Virgin. *Blessed Ambrose of Sienna*, the second figure treated in this series of biographies, was likewise one of the first members of the Order. He was associated at the University of Paris with Albert the Great and Thomas Aquinas. He was of great assistance to the Holy See in the solution of the political difficulties of the middle of the thirteenth century. *John of Vicenza*, of whom little is heard to-day, was likewise a towering figure in an age of intellectual giants. He was noted for his singular eloquence and also for his successful diplomatic missions in the cause of peace. *Jerome Savonarola* is of another century and confronted by problems that were unusual. The author is sympathetic and factual in treating of this illustrious preacher and reformer. In fact this is one of the best biographies he has written, even though he has not settled the case of the great crusader definitively. *Père Lacordaire* is the last of the illustrious preachers presented. He is offered as one of the most illustrious apologists of the last two centuries, a man of brilliant mind, incomparable eloquence and burning zeal and piety. It is evident that the author is pouring his heart into this biography, but his enthusiasm does not blind him to the correct evaluation of the facts.

ROMEWARDS. C. J. Eustace. Benziger Brothers, New York. Pp. xvi + 329.

In a timely collection of essays the author of *Romewards* demonstrates the truth of the proverb, "All roads lead to Rome". He takes his readers to the realms of history, philosophy, psychology, science, and literature, and shows the unmistakable road-signs pointing to the Catholic Church. Mr. Eustace, a convert, is the author of several outstanding short stories, and his facility with the pen has enabled him to express himself gracefully, although his book is necessarily not simple, on account of the nature of his theme.

However, in spite of the fact that the author shows wide reading and culture, it is to be regretted that his language is vague in several places. When, for example, he says, " Undoubtedly it was necessary for God, who dwells outside of time and space, to manifest Himself, or to become personified " (p. 65), he surely does not wish to necessitate God to the Incarnation either absolutely, as did Wycliffe, Malebranche, or Leibnitz, or even hypothetically (i. e. presupposing man's fall—the error of Günther), since both suppositions are opposed to the liberty of God.[1] The author merely wishes to say that the Incarnation was *very becoming*, or perhaps that the Redemption by Christ was necessary after God had decreed that an equivalent satisfaction be made for man's fall, which latter He certainly was not bound to decree. Again, the author's reason for the Incarnation, i. e. " Intelligence forbids that we should worship nothingness " (p. 65), could hardly hold water. God was visible apart from Revelation and the Incarnation, as St. Paul demonstrates in Romans 1 : 18ff., although Revelation was necessary for mankind as a whole to grasp with firm certitude and without error the sum of religious truths.[2]

The author's philosophical treatment of the Church's relation to literature is especially good. While finding fault with the occasional obscurities, we believe that Mr. Estace has contributed a powerful book to the cause of Catholic Action.

DE BREVIARII ROMANI LITURGIA. By C. Callewaert, J.C.D. Beyaert, Bruges. Pp. xii-308.

This is the second volume of the series of *Liturgicae Institutiones* and it comes from the pen of the distinguished President of the Seminary of Bruges. The dominant purpose of the author is to unfold scientifically the full meaning of the breviary so as to make the recitation of the Divine Office more interesting and intelligible to the clergy. This purpose in itself would challenge the attention of ecclesiastics. However, the volume has other claims on the gratitude of the clergy. The book is divided into seven chapters, each of which vies with the others in interest and erudition. The first chapter explains the nature of the Divine Office: its mechanics; its relation to the ecclesiastical year and to the Sacrifice of the Mass. Chapter the second deals with the history of the Canonical Office and presents the facts accurately and beautifully. The third chapter gives an explanation of the constitutive elements of the office and takes up in turn psalms, antiphons, doxology, hymns, canticles,

[1] Cfr. Denzinger-Bannwart, 607 & 1655.

[2] Cfr. Denzinger-Bannwart, 1786.

lessons, responsories and prayers. This chapter is largely a statement of rubrics and laws. The fourth chapter offers an explanation of the canonical hours with a history and an analysis of each one. The fifth chapter presents an explanation of the different grades of offices—dominical, ferial, offices of vigils, of feasts and of octaves. The historical background set by the author throughout this chapter is most interesting. The sixth chapter explains the interrelation of the different offices and of commemorations. The seventh chapter offers an explanation of the offices outside the body of the breviary and gives also an explanation of the calendar.

This work is to be recommended to all priests for general reading and study. There is no field of ecclesiastical literature more neglected than this one. Yet priests to whom the recitation of the Office is a constant burden realize that a better understanding of it would lighten the burden. Retreat masters ought to make a thorough study of this volume because they too can make their conference on the office much more attractive by incorporating and developing some of the historical facts contained in this splendid volume. The volume contains a comprehensive index.

CURSUS PHILOSOPHICUS THOMISTICUS. Joannis a Sancto Thoma O. P. Nova Editio a Beato Reiser, O.S.B. Tomus Secundus. Prima Pars: De Ente Mobile in Communi; Tertia Pars: De Ente Mobili Corruptibili. Marietti, Rome. 1933. Pp. xviii-888.

John of St. Thomas was one of the most illustrious scholars responsible for the sustained Spanish revival of Scholasticism. His age really rethought and reëxpressed the philosophy of Aristotle and of Thomas Aquinas. The Spanish Dominican is excelled by no one in representing the philosophy of this period. Except for the contemporary emphasis on science it was a period whose basic tendencies of thought were similar to our own. It is this fact that has prompted Dr. Reiser to undertake a new and critical edition of the three volumes of the "Cursus Philosophicus". The second volume sustains the high standard set by this Benedictine scholar in the first volume reviewed in THE ECCLESIASTICAL REVIEW last year. In the preface the editor takes up the long mooted question as to what happened to the second part of the natural philosophy of John of St. Thomas which the author taught, and which he promised to place in his "Cursus" under the headline "De Ente Mobili Incorruptibili Quod est Coelum". It did not appear in the original edition and seems to have disappeared completely.

In the first part of this volume, where the author is treating of "De Ente Mobili in Communi," the basis of his exposition is Aristotle's eight books of Physics. In the third part, which deals with "De Ente Mobili Corruptibili," the basis of exposition is Aristotle's "De Generatione et Corruptione" and "De Meteoris". The author drew freely on all of the commentaries of Aquinas on the writings of the Stagyrite and also on all the other philosophical writings of the Angelic Doctor. It is to be hoped that the very scholarly and painstaking work of Dr. Reiser will serve to introduce the illustrious Spanish Scholastic and his method to the new scholastics of our own day.

LES FIORETTI DE ST. FRANCOIS D'ASSISE. Vingt-Sept Aquarelles par le P. Ephrem de Kcynia, O.M.Cap. Lettre-Préface de Son E. le Cardinal D. Mercier. Assisi, Collegio S. Lorenzo.

In an audience granted to the General of the Capuchins and the painter of these twenty-seven aquarelles illustrating the Little Flowers of St. Francis, Pope Pius XI examined the paintings individually and praised particularly the careful sketching, the fine coloring, and the Franciscan atmosphere pervading the whole collection. His Holiness urged the artist to continue his activity for the honor of God and His Saints. Fr. Ephrem, the young Capuchin artist, is known internationally both as a painter and a sculptor. Some of his best works have been consecrated to Franciscan subjects. He has illustrated "St. Francis' Canticle to the Sun" in eight aquarelles; in Louvain he has created a monument representing "St. Francis in Adoration before the Eucharist"; in the Franciscan Museum of the Capuchin College in Assisi he has a painting showing "Dante and the Franciscan Inspiration". For the new Capuchin Breviary he has furnished illustrations that are quite original in conception and truly Franciscan in tone.

Cardinal Mercier, a Tertiary of St. Francis, was among the first to recognize the genius of the young Capuchin and proved a generous patron. He was deeply interested in Fr. Ephrem's illustrations of the *Fioretti*, and shortly before his death wrote the Preface reproduced in facsimile in the present edition. The Cardinal desired to confer Holy Orders on the artist, and so it happened that Fr. Ephrem was the last priest ordained by the Cardinal. The Cardinal also granted him the privilege of painting his last portrait. After the Cardinal's death, Fr. Ephrem was commissioned to execute the Cardinal Mercier statue for the Institute of St. Thomas in Louvain as well as the monument for the Cardinal's tomb in Malines.

OF FAMILIAR INTERCOURSE WITH GOD IN PRAYER. By the Ven. Louis De Ponte, S. J. Translated by a Religious of the Order of Saint Benedict, with an Introduction by the Most Rev. Alban Goodier, S.J. New York: Benziger Brothers. 1932. Pp. xxxviii-306.

This volume comprises only the first of four treatises in the author's *Spiritual Guide*. His preliminary address to the reader as well as his Introduction, though applying to the whole work, are nevertheless reprinted here. It is perhaps due to its size (the Latin edition extends over fifteen hundred pages) that this work has never appeared in English before. This translation of the first treatise of the *Spiritual Guide* is not entirely complete: chapter XVII, on the gift of tears, and the three last chapters, dealing with visions and revelations, are omitted. We certainly share the translator's hope that the other parts of De Ponte's voluminous and useful work will shortly be published.

This book would seem to be especially opportune during these days when so much that is said and written about " Catholic Action ", is misunderstood as meaning that action is wanted, not contemplation. This misunderstanding has led some to think that God wishes them to do the work while others do the praying. This situation is not new: it faced and distressed De Ponte himself, and his book offers convincing proof that our relations with God do not consist merely, or even chiefly, in service: an idea begotten of a false concept of prayer.

The author stresses the practice more than the theory of prayer. The work is no series of rules for a director of souls to use in guiding others, though he will find much valuable information in its pages. It is an attempt to encourage the reader to learn for himself the secret of prayer. The author does not limit his theme to fit any particular phase or degree of prayer, but strives to give fundamental notions which are common to all degrees alike. Since, as he maintains, no one is excluded from a share in the gift of prayer, his book makes wide appeal. He believed, however, that all methods of prayer connote essentially a consciousness (realization) of the presence of God, and degrees of prayer are distinguished merely by the intensification of this consciousness. This is similar to Poulain's view: " Contemplation is God's Presence felt." Furthermore, this realization, which is attainable by all, issues forth in two actions or emotions: reverence and confidence in God. And these emotions are best expressed in calling God our " Father." Specifically these two acts resolve themselves, according to Saint Paul (I Tim. 2: 104), into the four emotions of glory, thanksgiving, petition and suppli-

cation. Hereupon the author insists that prayer is a gift of God, and the best way to learn it is to try it; he confesses he cannot teach us the secret. He can but show us how to prepare ourselves for it.

A commendable feature of the work is the author's use of concrete examples and comparisons. Of these the book is a veritable treasure trove.

Another characteristic of the work is the author's conservative attitude; nothing novel or extravagant can be expected in the writings of the man who lived the saintly life of De Ponte at the time of Saints Teresa, John of the Cross, and Peter of Alcantara. And were his writings not free from bias (many spiritual writers hold rather unreasonably to one or another method), they would not have been declared equal to those of the saints.

The book is devotional in style, many chapters ending in prayer. Affections abound throughout, but they are always natural and never forced. The book teems with quotations from Scripture. The Fathers are referred to frequently, especially St. Bernard, whom the translator calls his "master". They are always cited indirectly, a practise which renders it difficult to determine where the quotation ends and De Ponte begins.

The translator has tried to preserve the original thought and to maintain a resemblance to the author's own style. All Scripture is cited in italics, also important individual words (pp. 1, 3, 54, 141) and written enumerations (pp. 46, 78, 89, 255, 28), though there is no consistency in the latter (pp. 10, 13, 160, 230). The use of quotations and bold-faced type would relieve the monotony and obviate the confusion we find on page 256. Personal pronouns referring to God and our Lord should be capitalized.

Preachers, retreat masters and those to whom is committed the direction of souls will find in this book a wealth of thought for sermons and conferences on prayer. Both religious and laity who are striving after the better gifts will find it an incentive and encouragement. De Ponte is a safe guide to prayer for one and all, and, indeed, one hard to resist. Though we hesitate to call him the Saint Thomas of mysticism (c. p. v), his book deserves a prominent place in mystical literature.

THE FRAME WORK OF A CHRISTIAN STATE. An Introduction to Social Science. By Rev. E. Cahill, S.J. M. H. Gill and Son, Dublin. 1932. Pp. xiv + 701.

Father Cahill, noted Irish Jesuit, has collected in this voluminous book articles previously published in the *Irish Ecclesiastical Record* and *The Irish Monthly* as well as lectures delivered to the Central

Branch of the *An Rioghacht.* The author says that " Its main purpose is to summarize and present in a consecutive and more or less scientific form the main elements of the teachings of the Roman Pontiffs (especially Leo XIII and our present Holy Father Pius XI), the Catholic Bishops and the standard Catholic authors on questions connected with social organization and public life, including such topics as personal rights and duties, the privileges and position of the family in the social organism, the interrelations of capital and labor, the place of religion in public life, education, the functions of the State, its constitution, laws and administration, the due interrelation of its component parts with one another, its relations with the Church, etc.". The emphasis is placed on those aspects of these questions which are important in Ireland.

The author achieves well the objectives he has in mind and succeeds in organizing for popular use an enormous amount of information on these aspects of Christian ethics.

Literary Chat

The Rev. Albert H. Dolan, O.Carm., shows in his little book, *A Modern Messenger of Purity* (Carmelite Press, 6401 Dante St., Chicago, Ill.) what the priest can do in the pulpit and confessional to combat the sex mania of our day. In ten short chapters the author presents in simple language God's law in the matter of sex and illustrates concretely what supernatural and natural aids can do in the matter of keeping men and women chaste. Father Dolan paints a true picture of the self-indulgence of our age, and thus demonstrates the need of training our young people in the practice of self-denial. The section dealing with the practice of self-denial (pp. 117-135) is probably the best in the book. The author is right in contending that prayer alone will not win the victory, but that natural aids also are essential. We commend what he says in this connexion about the control of moods (pp. 112-116). The author has been well advised in drawing heavily on Father Martindale's booklet for young men, *The Difficult Commandment.* (Priests should distribute widely both this booklet and its counterpart for young women, *Into Their Company.* Kenedy has made such a distribution possible by publishing both booklets in paper-bound editions.)

Father Dolan shows commendable courage in speaking plainly, but withal prudently and tactfully, about such delicate topics as the solitary sin, birth control, and company keeping. Preachers and confessors will find his wording helpful in explaining God's law in these matters. However, moralists will probably question what the author says on p. 169 about the harmlessness of laughing at the humor of obscene stories. Psychologists, too, will doubt whether the author is justified (p. 168) in suspecting the man who remains silent while his companions are telling smutty stories. Educationists on their part may rightly question the statement on p. 182: " It is not explanation but a thorough religious training that the children need from their parents." Might it not be more judicious to say that children need both? The author himself insists on the necessity of instruction in purity (p. 13). Again, the author is rather loose in saying (p. 61): " All pleasures, except this one [sexual indulgence], we may in-

dulge unrestrictedly." The book misinterprets, as do most preachers, St. Paul's reference (Eph. 5:3-4) to "some things that must not be mentioned among you". The true meaning of St. Paul is brought out in Father Kirsch's *Sex Education and Training in Chastity* (Benziger, p. 25).

Fr. Martin J. Scott has written forceful apologetics in his book, *Why Catholics Believe.* (P. J. Kenedy and Sons, New York, 1932; pp. 248.) He treats such subjects as the necessity of religion, the mission of Christ, the reasonableness of faith, the marks of the Church, the doctrine of the Church. The author shows that the reason why Catholics believe is because the Church teaches with divine authority. The book is written in language that the man in the street will understand. Taking as premises principles and facts admitted by persons possessing common sense, the author draws his conclusions with unerring logic. The power of the book to convince comes from its simplicity and clarity. It should prove helpful to the preacher.

The editors of the college of Capuchin writers in Assisi were well advised when they named their new magazine *Collectanea Franciscana*, for the magazine is serving the needs of the many interested in Franciscanism by letting them know four times a year just what new literature has been published in the ever-growing field. For instance, the latest issue of the quarterly lists the publications occasioned by last year's celebration of the seventh centenary of St. Anthony. The list is impressive, containing 222 items and filling, along with the critical commentaries, 66 pages. It is amazing to find so much scholarship consecrated to the various phases of the life and works of St. Anthony. The reader soon realizes that it is not only the masses of our Catholic people that have yielded to the subtle charm of the Wonder-Worker of Padua. Other noteworthy items in the same issue of the magazine are a study, "De spiritu studiorum Franciscan" by Dr. Hilarin Felder, O.M.Cap., and a critical examination of the philosophy of that much-misunderstood Capuchin writer, Fr. Valeriano Magni. Dr. Arthur Landgraf, who was recently on the faculty of the Catholic University in Washington, contributes from Bamberg *Mitteilungen zur Schule Gilberts de la Porrée.* Librarians may well add *Collectanea Franciscana* either to their periodical or their bibliographical section. (Collegio S. Lorenzo, Assisi, Italy.)

Readers of Father Cuthbert's *The Capuchins* (Sheed & Ward, New York) will remember how earnestly he pleaded that the standard works of early Capuchin writers be made available to modern readers. Under his able direction the writers assembled in Assisi have brought out several publications of more than ordinary interest. Among these we find a critical edition of Mattia da Salo's *Pratica dell' orazione mentale*, and a first edition of Bishop Hartmann's *Institutiones Theologiae Pastoralis.* Students of history will recall the important part that this Capuchin Bishop played in the history of India. The present volume offers ample evidence of the Bishop's fine psychological insight. The book will appeal not only to theologians but also to students of pedagogy. A book of interest to church historians and teachers of homiletics is *Die Predigtanlage bei P. Michael Angelus von Schorno, O.M.Cap.* (1631-1712). Orders may be sent directly to Collegio S. Lorenzo, Assisi, Italy.

La Vie de l'au-delà la Vision Beatifique, by G. Joannès (Pierre Téqui, Paris, 1932, pp. 173) comes to us as a popular explanation of Catholic theology on the beatific vision. One-third of the book is given to the discussion of sanctifying grace as the condition necessary to the life of glory. Nothing is attempted by the author other than a restatement of Catholic doctrine as taught by representative theologians. Terrien's *La Grace et la Gloire* is quoted extensively. The style is diffuse, though the statement of doctrine is clear enough.

The Century Company (353 Fourth Avenue, New York City) has brought out in an attractive booklet, *The Seven*

Last Words, a series of short meditations on the sufferings of our Lord, by the Rev. Dr. Fulton Sheen. The outstanding distinction earned by the author in the world of radio broadcasting naturally makes his readers somewhat more exacting than they would otherwise be. But his style, feeling and imagery have been transferred to the printed page most effectively, and the little book remains essentially Dr. Sheen speaking. The work has promise of consolation and encouragement for those who know their own souls and seek to keep undimmed their spiritual outlook.

The same publisher brings out *The Way of the Cross* by Dr. Sheen. The meditations are short. Each is accompanied by a brief prayer and each station is illustrated. The introduction contains an explanation of the new indulgences of the Way of the Cross promulgated in 1931.

The Rev. John A. Elbert, S.M., Ph.D., President of Trinity College, Sioux City, Iowa, has published in book form a series of conferences on the Blessed Eucharist which appeared serially in THE ECCLESIASTICAL REVIEW from June to October of 1930. (The Bruce Publishing Company, Milwaukee, pp. 117.)

The REVIEW is delighted in having an opportunity to call attention to a new publication of the Parent-Educator Committee of the Catholic Rural Life Conference which is one of the activities of the N. C. W. C. (*The Parent-Educator*, St. Anthony Guild Press, Paterson, N. J. Vol. III, pp. 71.) The pamphlet contains six papers averaging fifteen pages in length. They deal with physical and mental health of children, undesirable habits, emotional needs and moral ideals of the school child. The last paper contains wholesome advice for types of parents who are quite unconscious of the way in which they contribute to human misery and baffled lives by their ignorance and temperamental mistakes.

One indulges easily in comparisons and this perhaps makes them futile. The N. C. W. C. has unearthed no need of Catholic life that is more pressing than that of helping Catholic parents to be wise parents. Wisdom is never automatic, although instinct may be. In a hundred directions research work is now bringing to the surface information that is of the highest possible value to parents, whose central place in the economy of God invests them with majesty and loads them with heavy obligations. During the course of the present year the REVIEW will publish an article explaining somewhat in detail the ideals and methods of the Parent-Educator Movement.

Father Bertrand L. Conway's *Question Box* is so well known and so highly valued that it becomes difficult to speak of it when occasion to do so arises. Over two and a quarter million copies have been distributed. It is worth while to note, however, that it has just been translated into German by the Rev. Frank A. Hartleb, of the diocese of Erie. The fact itself is interesting and certainly a welcome tribute to the distinguished author. May the work in its new form carry its message of truth and hope to ever-widening circles. (*Der Frage-Kasten;* pp. 530. Paulist Press, 401 West 59th St., New York.)

The text books of American History mention that Cabeza de Vaca was one of the four survivors of the unfortunate expedition which Narvàez landed on the coast of Florida in 1528, and that de Vaca with three companions traversed in eight to nine years some two thousand miles around the Gulf Coast to the Mexican shores of the Pacific. One might have expected high adventures in so long a time, but the reality far surpassed even the wildest imagination. The records of human endurance have little to show that can surpass these years of de Vaca's life. Sharing the precarious life of the American Indian taught him respect, and even love, for the red man. This experience so impressed him that he went back to Spain to secure an opportunity to return to the Indies as a governor to set up a model colony which would show the other "conquistadores" how superior his methods of fairness and coöperation would be to the old cruelty and selfishness. De Vaca was miser-

ably unfortunate in his choice of men for this new expedition. His humanitarian plans were wrecked and he returned to Spain to die—a magnificent failure. The name of Cabeza de Vaca deserves to stand beside that other great name, Bartholomé de Las Casas.

Morris Bishop tells the story in *The Odyssey of Cabeza de Vaca* skilfully and with real admiration for his hero. However, his unfortunate attempt to be clever at the expense of things which other men (including his hero) hold sacred, betrays him into the curious position of belittling the very motives of de Vaca's greatness. Such remarks as: "The Mother of God must at last have heard the sound of Latin salutations in the pagan wilderness" (p. 105); "And he called upon the Lord to aid him, in the official tongue of Heaven" (p. 106), do not help the book in the opinion of those who profess the same faith as de Vaca. Aside from such blemishes the book is eminently readable and thoroughly documented. (Century Company, New York, 1933; pp. vii + 306.

"The need of the hour is the will of God" might well be the motto of Cardinal Faulhaber's *Zeitrufe Gottesrufe*. This collection of sermons and lectures proves the Cardinal thoroughly familiar with the needs of the present day. He deals with the machine age, unemployment, disarmament, the plight of our rural population, the new education, modern marriage, mother's day, the new apologetics, the liturgical movement, the Third Order of St. Francis, and a multitude of similarly modern topics. In fact, the Cardinal's book would seem either to treat, or at least to touch upon, all the various problems confronting our priests today. The Cardinal proves conclusively that the eternal truths remain our best guides in solving each and every problem. Not only is the content of the book up to the minute, but its style and presentation, too, are such as will appeal to the modern reader. Priests will therefore do well in turning to the book to learn how to apply the ancient Catholic principles to our urgent problems. (Herder, St. Louis; pp. xxv + 470.)

The Rev. Francis X. McCabe, C.M., LL.D., has written a book on the Divinity of Christ as seen from the New Testament, considered as authentic history, apart from its inspiration ("*Ecce Homo*"; Bruce Publishing Co., Milwaukee; pp. 137).

In language that wisely avoids tiresome discussions, the author gives briefly the life of Christ and the proofs of His Divinity. With a novelty and simplicity of style the testimonies of Caiphas and Sts. John the Baptist, Stephen, Peter, and John the Evangelist are presented in all their cogency. As a corollary of his thesis the author shows that the Catholic Church alone points to Christ with the words of John the Baptist, "Behold the Lamb of God". Since truth admits of no degrees, every other witness of Christ, by attempting to minimize or deny His Divinity, says of Him, like Pontius Pilate, "Behold the Man".

In the Preface Father McCabe tells us his aim is to bring the *Divine* Christ to the man in the street, to point out the Christ of the Church and unmask the Christ of the churches. He has done his work well, and if the man in the street can be brought to read the book, he is bound to do some serious thinking about the great problem which he ordinarily evades—the problem of Christ's identity.

The occasion may make a sermon, but a poor sermon may also spoil the occasion. The Rev. Thomas P. Phelan in *Sermons for Special Occasions* (New York: P. J. Kenedy & Sons; pp. 243; $2.65) offers choice material garnered through a broad experience of thirty years. These twenty-minute addresses supplement the ordinary sermon manual. Here the preacher will find material for such occasions as the laying of the corner-stone of a church or a school, graduation exercises, jubilees, professions or funerals of a priest or a nun, gatherings of the K. of C., the Holy Name Society, and the C. D. of A. On such occasions preachers must enter into the sentiments of the people and raise them to a high spiritual level. The author is happy in utilizing the emotion of patriotism awakened by a national holiday. To some a sermon on a national

holiday might seem incongruous, but Father Phelan shows how such feast days may prove stepping-stones to higher heights. Why not turn the hearts of our hearers from the Great Emancipator to the Heavenly Emancipator, from the Saviour of the Union to the Saviour of the World, from the Unknown Soldier to the unknown Christ? Memorial Day, Armistice Day, Columbus Day and other holidays should serve as wellsprings of the finest inspiration. Catholics should be taught to view their patriotism through their allegiance to God: "There is," as the author remarks, "no better citizen than the Catholic citizen with the love of God and the love of country twined around his heart-strings." It is a defect that in most cases the author does not give the source of authorship of his poetical quotations.

Sister Emmanuel, O.S.B., in *The Month of the Holy Ghost* (B. Herder Book Co., St. Louis, pp. 372) has succeeded in giving us some definite ideas about our "unknown God". Everyone admits that the Holy Ghost may be called the "forgotten God". Forgetfulness is quite human, especially when we have known, in the first place, little that was tangible enough to remember. Ignorance explains in part why devotion to the Holy Spirit has been so limited. Knowledge of the Holy Ghost is difficult, since even the symbol which comes closest to giving us an idea of the Person of the Holy Spirit is but an invisible breath. And we can hardly see Him in His operations, as they are mostly restricted to the secret workings of grace. *The Month of the Holy Ghost* is therefore decidedly useful and welcome.

Sister Emmanuel offers thoughts to be used either for private meditation or for reading matter at church devotions in April. As that month is dedicated to life in nature and in grace, the author would consecrate it in a specific way to the Holy Ghost. The content of each chapter resembles that of the leaflets issued by the Apostleship of Prayer, viz., a consideration, an aspiration with a practical suggestion, and an interesting example or two taken from the lives of saints and modern persons about whom we all have heard or read. After glancing through the work, one realizes more forcefully than before that the all-powerful Author of sanctity is waiting to work with us and for us if we but ask Him to do so.

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE MASS EXPLAINED TO CHILDREN. By Dr. Maria Montessori. Foreword by the Rev. Matthew A. Delaney, Superintendent of Catholic Schools, Borough of Manhattan, New York. Sheed & Ward, New York. 1933. Pp. xiv—114. Price, $1.00.

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